



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





And to the

58-

100

101

102

103

104

105

106

107

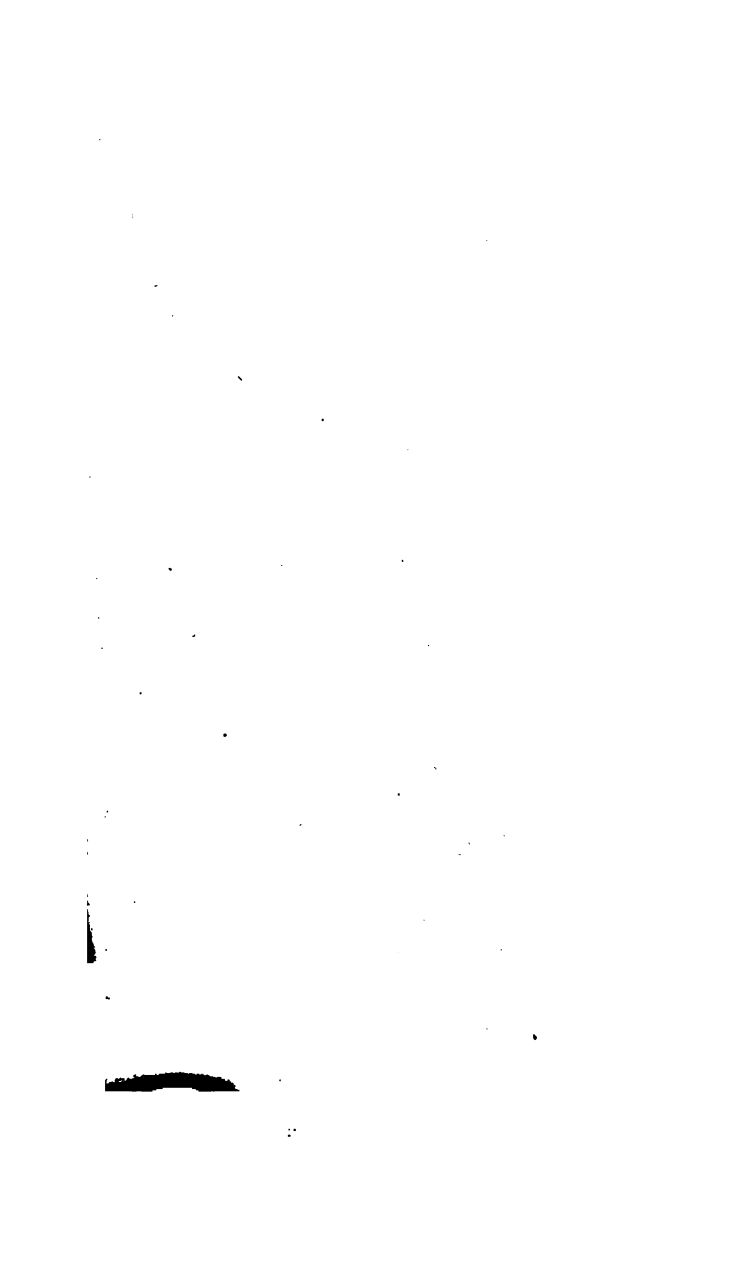
108

109

110

- Boggis.





1

*Evening and morning, and at noon will I
and cry a loud and he shall hear my voice. Ps.*



A
METHOD
OF
DEVOTION
FOR
Sick and Dying
PERSONS.

With Particular Directions, from
the Beginning of *Sickness* to
the Hour of *Death*.

By *William Affsheton*, D.D. Rector of
Beckenham in *Kent*, and Chaplain
to his Grace the Duke of *Ormond*.

L O N D O N .

Printed for *Brabazon Aylmer*, at the
Three Pigeons against the *Royal*
Exchange in *St. Pauls Church-yard*.

RECEIVED
2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



RECEIVED
2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

TO THE
Illustrious His GRACE
J A M E S
Duke of *Ormond*, &c.

Lord Lieutenant General, and
General Governor of the
Kingdom of *Ireland*.

This *Manual of Devotions*

Is Humbly

Dedicated and Presented,

By His GRACE'S

Most Dutiful and

Obliged Chaplain,

William Asheton.

2000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

The PREFACE.

HAVING formerly Published Daily Devotions, and Devotions for the Lord's Day, with Devotions in Times of Trouble and Affliction, for the Use of a Countrey Parish: as a further Instance of my Duty, in Instructing those committed to my Charge, I thought it might be useful, in the same familiar Manner, to give some Direction and Assistance to Sick and Dying Persons. That when the Extremity of Age, the Weakness and Decays of Nature, or the Violence of a Disease, do admonish

The Preface.

them of their approaching Dissolution; they may then be Instructed what to Do; How to behave themselves both to God and Man; in what Manner, and with what Circumstances, they may think of Leaving this World, before they Enter into the next.

Accordingly, through Divine Assistance, I do now Publish (what some Time since was Promised) A Method of Devotion for Sick and Dying Persons; With Particular Directions, from the Beginning of Sickness to the Hour of Death.

I have treated this Subject with the greatest Plainness; and have endeavoured to be faithful

The Preface.

ii

to my Title; by Omitting Nothing, which may be thought necessary, for the Instruction or Comfort of a Sick and Dying Person.

I have largely Examined the Great Point of Restitution. And have Particularly pressed it upon the Conscience of the Sick Man. And if what I have said on that Occasion shall not be pleasing, I cannot help it. I have this to support me against the sharpest Censures; I have been faithful in this Instance; and have done but my Duty.

The Prayers are chiefly collected from the Publick Offices of our Church: Or else, from the Devotions of such Venerable Names, as sufficiently re-

The Preface.

commend them to all Regular and Pious Christians.

The Texts of Scripture are Methodized with Care and Diligence. And I have endeavour'd to Place them in their true Light ; so as to strengthen and explain each other.

And that this Discourse may be more useful , I must desire my Reader not to Mistake the Title ; Or to fancy, That because it is Directed to such Persons , that therefore none are concerned to look into it , or to take notice of this, or such like Discourses , till they are Sick and Dying.

This, I doubt, is a common and fatal Mistake. For we are all too apt, to put far from us the evil Day. And

The Preface.

v.

And therefore to avoid this dangerous Rock, upon which too many have split, and Shipwreck'd their Hopes of Heaven, 'tis pertinent to Admonish; That there is a Twofold Preparation for Death. Habitual, and Actual.

The Habitual Preparation, is Providing Oyl for our Lamps; or, Grace into our Souls. The Actual Preparation, is the Trimming of our Lamps, in the Exercise of those Graces.

The former of these is the Business of our whole Lives, in the Days of Health and Vigor. The latter is expected from us, in the Time of Sicknes; and at the Hour of Death.

And

The Preface.

And to be yet more plain and distinct, I express my Self thus.

*It is the Sick Man's Duty,
To bear his Sickness with
Patience. To Repent him
truly of his Sins. To be in
Charity with all the World,
To have Faith and Trust in
God. And to be willing to
Die.*

*But now unless the Sick Man
hath Practised these Duties in
the Time of his Health; How
can he expect the Comfort of
them, when he comes to Die?*

*To make this more Practical,
I beg the freedom of the following
Advice.*

*Since a frequent Meditation
of Death, is the best Introduction
to a due Preparation for it;
let*

The Preface.

vii

the Pious Christian, at certain Periods, make Death the subject of his Retirements.

And having Dyed, as it were, y Anticipation, and put himself into a Posture of Dying, let him then proceed to Practice : By Meditating and Improving the forementioned Duties and Graces, as the State of his Soul shall require.

That the following Treatise may be Serviceable to the Church of God; and may, through Divine Blessing, be Instrumental to the Salvation of Precious immortal Souls ; is the humble and hearty Prayer of its unworthy Author.

And

*And he hopes he shall not be
impertinent, if he thus fa-
Commends it to Publick Accep-
tance. Viz.*

THAT Books of this Sub-
ject, if given at Fu-
nerals, may be of great Ad-
vantage to the Living: And
would be much more season-
able Expressions, of Respect
and Kindness, to the Memo-
ry of the Dead, than some
other Distributions.

Th

The Contents.

P <i>Prayers in the Beginning of Sick-</i> <i>ness.</i>	Page. 1.
<i>How the Will is to be made, and just</i> <i>Debes to be Stated.</i>	p. 7.
<i>Of Consulting the Physician.</i>	p. 8.
<i>A Prayer before Taking of Physick.</i>	p. 10.
<i>Of sending for the Minister.</i>	p. 12.
<i>Of Patience under Sickness.</i>	p. 14.
<i>Must not to Patience.</i>	p. 16, to p. 48.
<i>Scriptures concerning Patience.</i>	p. 49.
<i>Prayers for Patience.</i>	p. 55.
<i>Of Repentance on a Sick Bed.</i>	p. 58.
<i>Not then to be begun, but finished and</i> <i>completed.</i>	p. 64.
<i>How this must be done.</i>	Ib.
<i>Of Confession of Sins.</i>	p. 66.
<i>Scriptures concerning Confession.</i>	p. 67.
<i>Forms of Confession, with Prayers for</i> <i>Pardon.</i>	p. 72, to 86.
<i>The Sick Man to Examine the Truth of</i> <i>his Repentance.</i>	p. 89.
<i>This to be done by Charity and Resti-</i> <i>tution.</i>	

The Contents.

*Charity is expressed in Forgiving
Giving.*

<i>Of Charity in Forgiving.</i>	p. 5
<i>The Necessity of it.</i>	p. 92, to p. 95
<i>Scriptures concerning it.</i>	p. 95
<i>Prayers for Enemies.</i>	p. 100
<i>Of Charity in Giving.</i>	p. 106
<i>Pleas and Excuses Answered.</i>	p. 113,
	[to p. 123.
<i>Scriptures concerning Alms-Deeds.</i>	Ib.
<i>Prayers concerning it.</i>	p. 126.
<i>Of Reconciliation.</i>	p. 134
<i>A Protestation of Forgiveness.</i>	p. 140.
<i>Of Restitution. Largely ;</i>	from p. 142,
	[to p. 200.
<i>Of Restitution ; With respect to the Soul.</i>	p. 143.
<i>—To the Body.</i>	p. 146.
<i>—To the Estate.</i>	p. 154.
<i>—To a Good Name.</i>	p. 184.
<i>Of the Sick Man's Belief.</i>	p. 203.
<i>Of his Trust in God.</i>	p. 211.
<i>1. With respect to his Soul.</i>	Ib.
<i>Comfortable Scriptures against Despair.</i>	[p. 218.
<i>A Prayer against Despair.</i>	p. 224.
<i>2. Of Trust in God, with respect to the Body.</i>	p. 228.
<i>Scriptures concerning it.</i>	p. 229.
<i>A Prayer under Bodily Pains.</i>	p. 237.
<i>3. Of</i>	

The Contents.

3. Of Trust in God, with respect to his Family.	p. 241.
Scriptures concerning it.	p. 244.
A Prayer.	p. 245.
Of the Sick Man's being willing to Die.	p. 247.
In what Case Death is to be feared.	[p. 248.
Death not to be feared by a Good Man; and why?	p. 250, to p. 274.
Scriptures against Fear of Death.	Ib.
Prayers against Fear of Death.	p. 278.
The Sick Man's Daily Prayers.	p. 282.
A Prayer for a Sick Man.	p. 285.
The Sick Man's Reading the H. Scri- ptures.	p. 290.
Of Reading the Psalms.	p. 291.
Lessons for a Week.	p. 293.
The Sick Man's Self-Examination.	[p. 295, to p. 310.
The Sick Man's Communicating.	p. 311.
The Sick Man's Absolution.	p. 314.
Prayers for a Sick Person, in Danger of Death.	p. 318.
A Litany for a Sick Person.	p. 320.
Ejaculations for a Dying Person.	p. 325.
Forms of Recommending the Soul to God.	p. 328.
A Com-	

The Contents.

<i>A Commendatory Prayer at the Point Departure.</i>	P. 33
<i>A Prayer for a Sick Child.</i>	p. 33.
<i>A Prayer for a Sick Child in Dang of Death.</i>	P. 33
<i>An Office of Thanksgiving for Rec very.</i>	P 33

A M

A
Method of Devotion
FOR
Sick and Dying Persons.

IN the beginning of your Sicknefs, and when you first perceive your ſelf to be Indifpoſed, immediately retire to your Prayers. And moſt humbly ſubmit to God's Diſpoſal; Praying thus; or in the like manner.

*Prayers in the Beginning of
Sicknefs.*

O Heavenly Father, who in thy Wiſdom knoweſt what
beſt for me. *Glory be to Thee.*
Lord, if it ſeem good in thy
ht, divert this Diſtemper from
which I now feel ſeizing on
B me

From
B^P Ken.

A Method of Devotion for

me; that I may employ my Health to thy Glory, and praise thy Name.

But if thou art pleased it should grow on me, I willingly submit to thy afflicting hand: for thou art wont to chastise those whom thou dost love; and I am sure, thou wilt lay no more on me, than thou wilt enable me to bear.

I know, O my God, thou sendest this Sickness for my Good: even to humble and reform me. O grant it may work that saving effect in me.

Lord, Create in me a true penitent Sorrow for all my Sins past; A stedfast Faith in thee, and sincere Resolutions of Amendment for the time to come.

Deliver me from all frowardness and impatience; and give me an entire Resignation to thy Divine Will.

O suffer not the Disease to
take

Sick and Dying Persons.

take away my Senses; and do thou continually supply my Thoughts with holy Ejaculations.

Lord, Bless all Means that are used for my Recovery; and restore me to my Health in thy good time. But if otherwise thou hast appointed for me, *Thy blessed Will be done.*

Lord, fit me for thy self, and then take me out of this sinful troublesome World, when thou pleasest.

My hope is wholly in thy Mercy, and in the Merits and Sufferings of my Blessed Saviour. O for his sake forgive and save me; that I may be found blameless at the Coming of the Lord Jesus. *Amen.*

O Merciful, and Righteous Lord, the God of Health, From the Whole Duty of Man.
id of Sickneſs, of Life, and of
eath.

4 *A Method of Devotion for*

I most humbly acknowledge that my great abuse of those many Days of Strength and Welfare, which thou hast afforded me, hath most justly deserved thy present Visitation.

I desire, O Lord, humbly to accept of this Punishment of mine Iniquity; and to bear the Indignation of the Lord; because I have sinned against him.

And, O thou Merciful Father who designest not the Ruin, but the Amendment of those whom thou scourgest; I beseech thee by thy Grace, so to sanctify this Correction to me, that this Sickness of my Body, may be a Means of Health to my Soul.

Make me diligent to search my Heart, and enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, may make way for the removal of this Punishment.

Hea

Sick and Dying Persons.

Heal my Soul, O Lord, which hath sinned against thee. And then, if it be thy blessed Will, heal my Body also.

Restore the voice of Joy and Health unto my Dwelling; That I may live to Praise Thee, and to bring forth fruits of Repentance.

But if in thy Wisdom thou hast otherwise Disposed; if thou hast Determined, that this Sickness shall be unto Death; I beseech thee to fit and prepare me for it.

Give me that sincere and earnest Repentance, to which thou hast promised Mercy and Pardon.

Wean my Heart from the World, and all the fading Vanities of it. And make me to breathe after those more excellent and durable Joys, which are at thy Right Hand for evermore.

A Method of Devotion for

Lord, lift thou up the light of thy Countenance upon me ; and in all the Pains of my Body, in all the Agonies of my Spirit, let thy Comforts refresh my Soul ; And enable me patiently to wait, till my Change come.

And grant, O Lord, that when my Earthly House of this Tabernacle is dissolved ; I may have a Building of God, an House not made with hands, Eternal in the Heavens. Through him, who by his precious Blood hath Purchased it for me, even Jesus Christ. *Amen.*

From
BP. Cofins.

O Sweet Jesus, I desire neither Life, nor Death, but thy most holy Will. Thou art the thing, O Lord, that I long for ; be it unto me according to thy good pleasure. If it be thy Will to have me Die, receive my Soul. And grant that in thee, and with thee, I may receive everlasting Rest. *R.*

Sick and Dying Persons.

7

If it be thy Will to have me live any longer upon Earth, give me Grace to amend the rest of my Life, and with good Works to glorify thy holy Name : Who with the Father, and the Holy Ghost, livest and reignest ever one God , World without end. *Amen.*

Having thus Commended your Self to God , Do not defer to Settle and Dispose of your Temporal Estate, by making your Will.

That this ought in Prudence to be done, whilst you are in Health ; and should not be deferr'd, as too often it is, to a Sick and Dying Bed ; I have endeavour'd to convince you in a distinct Discourse ; To which I refer you.

Your Temporal Estate being Settled and Bequeath'd, and your just Debts Stated ; (what You your self Owe to Others, and what Others Owe to You) I am next to Admonish You to take care of your Health, by consulting some able Physician.

8. *A Method of Devotion for*

Of Consulting the Physician.

IF you observe your Distemper to increase, then do not defer to send for your Physician. But desire his Advice in the Beginning of your Sicknes; before Nature is too weak, or the Disease is come to Extremity.

And do not suspect his Skill, or think him the less faithful, (nor be you discouraged, as if your Case was Desperate) if at first he prescribes you Nothing.

'Tis a gross Mistake in some Patients, to think themselves neglected, if they are not loaded with Physick. For 'tis well known, you may surfeit on Physick as well as Food; and in some Cases, the Apothecaries Shop may be as dangerous as the Shambles.

Be not you therefore the less Grateful to your Physician, nor
dimi-

Sick and Dying Persons.

9

diminish his Fee, because he doth not prescribe you the *long Bill*. But thankfully submit to his Methods, whilst in prudence he holds his Pen, and only observes the Motion of the Humours, and how Nature works, (as we phrase it) whereby he will be Directed how to proceed.

But before you send to your Physician, 'tis necessary to look up to God, the great Physician of Soul and Body: For *man lives not by Bread*, nor recovers by Physick alone; *but by every word out of the mouth of God*, to give a Blessing unto both.

Beg therefore of God to direct your Physician, to prescribe such Medicines as may be proper for your Case; and may by the Divine Blessing be effectual, to restore you to your former Health.

A Prayer before Taking of Physick.

O Almighty God and Merciful Father, to whom alone belong the Issues of Life and Death; thou *killest* and *makest alive*; thou *bringest down to the Grave*, and *raiseest up again*. I come unto Thee as to the only Physician, who canst cure my Soul from Sin, and my Body from Sicknes. I desire neither Life nor Death, but resign myself to thy most holy Will.

But since thou hast appointed outward Means for the Curing of Sicknes, and Restoring of Health; I have sent to thy Servant, the Physician, who hath prepared these Medicines for me; Which I receive as Means sent from thy Fatherly Hand.

O that it would please thee of thine infinite Goodness and Mercy, to sanctify this Physick to

Sick and Dying Persons.

11

my use; and to give such a Blessing unto it, that it may (if it be thy Will and Pleasure) remove this my Sicknes and Pain; and restore me to Health and Strength again.

But if thou hast sent this Sicknes, as thy Messenger to call me out of this World; *Thy blessed Will be done.*

O make me meet to be a partaker of the Inheritance of the Saints in Light.

And whensoever my Soul shall depart from the Body, grant that it may without spot be presented unto thee, through Jesus Christ our Lord. *Amen.*

If the Sick Person is so weak, or so much in Pain, that he cannot thus Pray for himself; Then let some one of his Friends say this Prayer for him; Only changing the Person: As We for I, Him or Her, for My or Me.

H A-

HAVING Disposed your *Estate*, and Consulted your *Health*, you have done with this World; and should leave the Thoughts and Concerns for it, to those who come after you.

You are now to take Care of your precious immortal Soul; and to prepare for that vast Eternity, that unalterable State, you are entering into.

This is indeed the Work of your whole Life; and should not be deferr'd to a Sick and Dying Bed; (as I have Admonished you in a short *Discourse of Death-bed Repentance*.)

However, upon the near Approach of Death, a more solemn Preparation is expected from you.

And for your Assistance in this great Work, on which Eternity depends, send speedily for your *Minister*, whilst you are capa-

Sick and Dying Persons.

13

capable of his Advice, and desire him not only to Pray for you, but also to give you such Instruction and Comfort, as your Case may require.

Now such Direction of the Clergy is of great Advantage, and little less than necessary, to Sick and Dying Persons. Who being disturbed and diverted with *Visits*, weakened and disordered with *Pain*; terrified and amazed at the Approaches of *Death*; are very unable, under these Circumstances, to Guide and Direct themselves.

In such a Case, an Orthodox and Prudent Minister, will give you sound and seasonable Directions.

He will Admonish you,

1. *To bear your Sickness with Patience.*

2. *He will direct you, To perfect and compleat your Repentance.*

3. *To*

A Method of Devotion for

I. Motive to Patience, from the Sovereignty of God.

Consider; That this Sickness and Pain, (or whatever Bodily Distemper you may groan under) is not the Effect of Chance or Fortune. But whatever Accident, as you fancy, may occasion it, it is laid upon you by the Direction and Appointment of Almighty God.

Who is your Sovereign Lord; and hath an Absolute Power, and uncontrollable Authority over you. He is your Creator; and as such, hath a just Right and Prerogative, to Dispose of you as he thinks fit.

Hath not the Potter power over the Clay? Who art thou then, man, that repliest against God? Shall the Thing formed say to him that formed it, Why hast thou made me thus? Or, Why is it thus

thus with me? *Is it not lawful for God to do what he will with his own? Why then dost thou strive against him? for he giveth not account of any of his Matters.* But consider, *Secondly*, That God is *Just* as well as *Great*.

2. Motive to Patience, from the Justice of God.

AS God is your Sovereign, so he is an offended Sovereign. As you are his Creature, so you are a *Rebellious Creature*: And by your Sins and Rebellions you have forfeited all your Mercies

You have forfeited your *Health*; you have forfeited your *Ease*; you have forfeited your *Life*; and God may justly take the Seizure, *When* and in *What Manner* he pleaseth.

Why then doth a living Man complain; a Man for the punishment of his

A Method of Devotion for

his Sins? Lam. 3. 39. Say then with Job; I am vile, what shall I answer thee? I will lay mine hand upon my Mouth, Job 40. 4. And acknowledge with Ezra, Thou hast punished us less than our iniquities deserve, Ch. 9. 13. It is of the Lord's Mercies that we are not consumed, because his compassions fail not, Lam. 3. 22.

From hence be instructed ;
That Whatever Sicknes, What-
ever Pain , Whatever Confine-
ment may be laid upon you, you
have deserved it ;

Therefore, Bear it Patiently.

*I know, O Lord, that thy Judge-
ments are right ; and that thou in
faithfulness hast afflicted me, Ps
119. 75.*

*The Lord gave, and the Lord
hath taken away ; Blessed be
name of the Lord, Job 1. 21. The
Lord gave me Health and Ease
and the Lord, for my Sins, hath
most justly taken them away*

Blessed be the Name of the Lord.

But consider further; That as God is your *Sovereign*; too Great to be resisted (therefore patiently bear what you cannot avoid) and as he is most *Just*, and will not punish beyond your Deserts (therefore chearfully submit, to what you have Deserved) So *Thirdly*, He is most *Merciful*, and will not Afflict you unless for your Good.

3. *Motive to Patience, from the Goodness of God.*

THIS is the most Comfortable Motive to Patient Submission, to consider ; That this Sickness and Pain, which God is pleased to lay upon you, it is for your Good; for your Benefit and Advantage. *We know that all things work together for Good, to them that love God, Rom. 8. 28.* And Consequently, all Afflictions,

A Method of Devotion for
ons, all Diseases and Pains, are
laid upon you for your Good.

This we are unwilling to be-
lieve, though revealed to us by
the Spirit of Truth; and can
hardly be persuaded, That to be
Sick and in Pain can be for our
Good.

And therefore for your Con-
viction I must remind you, That
this Promise, *That all things work*
together for Good to them that love
God, is to be understood, with
respect to their future State in
the other World, and not their
present Condition in this.

For we are but Strangers and
Sojourners in this World; and
are only Travelling and passing
thorough it to another Coun-
treys; where we must make an
Eternal Abode. It is therefore
comparatively of very small mo-
ment, what our Condition is in
this World, whether we be Ha-
py or Miserable; provided

secure our main State in the next. And those Passages of our Lives, be they otherwise never so unpleasing, are certainly best for us, which do most promote our Eternal Welfare.

Indeed were the Disposal of Things left to our Choice, we would always be Happy and Prosperous; Rich and Honourable; Healthful and at Ease. But God who knows our Temper, and what bad use we should make of these Mercies, how we should pervert and abuse them, in great Kindness to our Souls, he withdraws them from us.

For God truly loves us. And as his Goodness sincerely designs our Happiness, so his unerring Wisdom most infallibly discerns what conduceth to it.

When therefore you are in Sickness and in Pain, submit not only with Patience but Thankfulness. And bless God that he
takes

A Method of Devotion for

takes such Care of you; that he doth not leave you to your Self; to follow your own sinful Imagination; but that he treats you with Discipline; and by gentle Methods of Affliction, curbs and restrains the Excesses of your Nature.

And though such Sickness and Pain are not easy to you (*for no chastening for the present seemeth to be joyous, but grievous,*) yet when you consider, that they are the effect of God's unerring Love; and that these Dispensations are laid upon you for your Good, your Reformation and Amendment, you will then bear them, not only with Patience and Submission, but with Chearfulness and Courage.

Hearken therefore to the *Exhortation which speaketh unto you as unto Children.* Observe and attend it for your Instruction and Comfort.

Here

Here read, out of your Bible, *Heb.* 12. 5, 6, 7, 8, 9, 10, 11. And then proceed thus.

THE Substance of which Admonition is this.

That there is the greatest Reason why we should submit to the Chastisements of the Lord, in whatever Instance he may please to afflict us, because he is our Father (he is *the Father of Spirits,*) and doth correct his Children, not in Fury, like Earthly Parents, to vex and torment us; but in Judgment and Discretion, *for our Profit*, that we *may live*, and *that we may be partakers of his holiness.*

And that this Consideration of God's Fatherly Love and Kindness in afflicting his Children, may make its due Impression upon you, I shall endeavour more particularly to explain, How and in what manner, Sicknes, Diseases, and *Afflicting Pains*, do work
for

*A Method of Devotion for
for your Good, in the following
Instances.*

1. The first Benefit of Sicknefs.

D*iseases and Pains, and the
Confinement of a Sick Bed,
do give you both Leisure and Inclination,
to consider Eternity, and
take care of your Soul. Which in
the time of Health and Prosperity
was too much neglected.*

The Generality of Men (being Men of Business, or Men of Pleasure) are so wholly taken up with the Designs of this World , that they have neither Leisure nor Inclination to think of the next. In what a Hurry such Men do spend the Day, is very obvious to observe. And at Night , when they should Commune with their own Hearts, and recollect the Passages of the preceding Day [*What Mercies they have received, that they may*
thank

when they should recom-
mend both Themselves and Fa-
thers to the Divine Protection,
by humble and hearty Prayer : I
at Night (when these Du-
ties should be performed) being
in with Wine and Business,
sleep over their Cares and
Sins together.

It when the Discipline of
Physician keeps them Watch-
ful and Sober ; When some lin-
gering Disease shall confine them
in their Chambers, or nail them
in Bed : When their Sleep

A Method of Devotion for

collect the former Passages of their Lives.

Then they are at leisure for such Thoughts as these.

What am I? Whence came I? Who gave me my Being? For what end and reason was I Born? What have I Done? How have I behaved my Self since I came into this World? Whither am I going now I am to leave it?

I feel such Decays of Nature, that I see and observe I must not long stay here.

To what Place, into what unknown Regions shall I next remove? Where, O where shall I make my Eternal Unalterable Abode?

Such seasonable and awakening Thoughts as these, are sometimes occasioned by the Confinement of a Sick Bed. And if duly complied with and improved, through the Goodness of God, and the Concurrence of his Holy

y Spirit, they are a blessed Introduction to a happy Eternity.

And therefore though this Sickness and Pain, which at present you may groan under, is very troublesome and uneasy ; yet be not fretful and impatient. Do not murmur or repine : For God, who best knows what is profitable for you, hath sent it for your Good ; to Awaken and Reform you.

When therefore your Pains are most pressing ; when you bewail and bemoan your self ; then bless God that you are still alive : That you are not taken off by a sudden stroke, as many Others have been ; but that you have this time and leisure, to consider your Ways ; to examine your Conscience ; to *commune with your own Heart upon your Bed, and be still* : To make your Peace with God , *before you go hence, and are no more seen.*

*12. The Second Benefit of
Sickness;*

Sickness and Pain doth instruct
you, how to value your Health;
and what thankful Improvement
God doth expect, from the conti-
nued Enjoyment of so great a
Mercy.

That it is your Duty most
thankfully to acknowledge your
Health; and also most diligently
to improve it for God's Glory;
and the Benefit of Mankind;
you may easily be convinced
from this following Considerati-
on: *viz.* That Health is a Ta-
lent as well as a Mercy: And as
such, is not only to be enjoyed
but improved. In plain Terms:

God gives you Health, not
only to take your Ease, and to
live to your Self; but also there-
by to do Good in the World,
and to live to Others. And con-
sequently

requently to be unmindful of so great a Mercy, or to neglect its Improvement, much more to lavish and mispend it, is a very great Sin. Which is highly displeasing to Almighty God : And which he will not pardon without Reformation and Amendment.

Now in order to this Reformation, it hath pleased God, for your Conviction, to lay you upon a Bed of Sickness ; thereby to make you sensible of the Value of your Health, by the want of it : And to convince you of your sinful Neglect ; in depriving you of that Mercy you have so often abused.

Be not therefore impatient and fretful ; but make this good use of your present Confinement ; even to bewail the abuse of your former Health, and faithfully resolve ; That if God shall please to continue your Life ; and re-

When thou art laid upon a Bed of Sickneſs, and art fretful and uneaſy at ſuch Confinement; and art much out of humour, that thou haſt not the Liberty to range abroad into the World, to follow thy Buſineſs and thy Pleaſures, as in time of Health; Then conſider, that this reſtraint is intended for thy Good. It is to ſecure thy Innocence, and keep thee from Sin.

For, if now thou wert abroad in the World, and didſt enjoy thy former health and vigour, poſſibly the Devil hath provided ſuch a Temptation for thee, at this very time, as would certainly prevail, and might occaſion thy Eternal Ruin.

But God in his great Mercy, by this Sickneſs, withdraws thee from the Temptation; and as it were, hides thee out of the way, till the occaſion is removed.

And

Sick and Dying Persons.

33

And thus the Sickneſs of thy Body, may be the Saving of thy Soul. Bear it therefore Patiently and Thankfully.

4. The Fourth Benefit of Sickneſs.

T*His Sickneſs and Pain, doth wean you from this World.*

We are expreſſy commanded ; *Not to love the World, neither the things that are in the World.* 1 John 2. 15. *Not to ſet our affections on things on the Earth.* Col. 3. 2. *Not to lay up for our ſelves treaſures on the Earth.* Matth. 6. 19. But are plainly Admoniſhed, that it is our Duty , *To be crucified to the World.* Gal. 6. 14. And to converse as *Strangers and Pilgrims on the earth.* Heb. 11. 13.

But this we find to be a difficult Task. For we think unis

...

C 5

lower

A Method of Devotion for

lower World, this Globe of Earth which we now inhabit, to be a very fine delightful Place. (Not that it is really so in it self, for it is but a dark Prison, if compared with those vast Regions of Light and Splendor which are above;) but I say, we do fancy it is a very pleasant Place, because as yet we have never seen a better: And I must pertinently add, we are not yet qualified for a better.

The truth is, we are so passionately fond of this World, that we have slender inclination to provide for the next.

Though we are as sure, That there are *Things Eternal*, as that there are *Things Temporal*; That there are Spiritual Joys in the other World, as that there are Sensual Satisfactions in this; yet these Spiritual Joys, because future and at a distance, do but little affect us.

But

Sick and Dying Persons.

31

the Things of this World, the Objects of Sense, are agreeable to our fleshly Nature; they are so suited to the Strength and Temper of our Earthly Bodies, that they make great impression upon us.

God having designed us to sojourn for a while in this World, hath not only made us capable to relish its Enjoyments, but hath also made necessary for the support and continuance of our frail degenerate Natures.

Whilst we are in this World, we must be *Eating* and *Drinking*, *Marrying*, and *giving in Marriage*.

But in the other World, which we must shortly reach, there will be no occasion for any of these Things.

Since therefore in the other World, we must live to all Eternity without these sensual Satisfactions, let us learn to moderate

rate

rate our Desires of them; and in some sense whilst we are in the Body, to live without it.

But this, I say, whilst in Health and Vigor; we find to be a very difficult Work. And therefore to assist us in our Duty, and to enable us to despise the Charms and Dalliance of this flattering World, God is pleased (as an instance of his tender Care over us) to take us into his School, the School of Affliction; there by gentle Discipline to teach us this great Lesson, *Of being mortified to the World.*

And in order to our improvement, he usually proceeds in this Method.

If he doth not take this World from us, (by depriving us of our greatest Comforts) he then takes us from this World, even whilst we are in it: By embittering it to us; and by making us incapable to relish its Enjoyments.

We

We all know by experience :
That not only a vigorous Con-
stitution of Body, (which we
call Health.) but also a suitable
Disposition of Bodily Parts and
Organs, are absolutely necessary
to partake of sensual Pleasures.

The brightest Colours, for in-
stance, and the most curious Pi-
ctures, are no Diversion to a
Blind Man. And the most ravish-
ing Musick doth as little affect
the Man that is Deaf. And the
Experiment is the same in other
Delights of a grosser Nature.

The most poyant Sauces, and
the richest Wines, are no Relish
to a distemper'd Palate. And
there is a time (in the Wise-
Man's language) When *Desire*
shall fail.

Now this *Natural* Mortifica-
tion (as I may call it) is a good
Introduction to that which is
Spiritual.

When

Dying Person.

by experience
a vigorous Con-
doy. (Which is
not all the same
Body as the
soulless matter
entirely formed
in colour. as
the colour of
the body is
the same. as
the colour of
the body is
the same. as
the colour of
the body is
the same. as
the colour of
the body is

ti-
ding

tures,
ed cer-
for you
ur Eyes,
nor

A Method of Devotion for

When either Sickness or Old Age, have so weakened the Body, that thereby they disable it from the Act of Sin; then a serious Consideration, assisted by the Grace of God, will more easily subdue the very Desire.

And having thus lost our Taste, the greatest Dainties which this World can present, will be flat and insipid.

Thus Sickness and Diseases, by disabling the Body, and weakening its sense of Pleasure, do wean us from this World. And by thus teaching us our Duty, do work for our Good.

5. The Fifth Benefit of Sickness.

THis Sickness and Pain doth work for your Good, by fitting and preparing you for the Happiness of another World.

And

To

To be Happy, is not only to be in a fine delightful Place, and to have the Local Presence of delightful Objects; but there is further required, a Capacity to enjoy those Objects; and by the Mediation of suitable Parts and Faculties, to be united to them.

Now to explain this distinctly, I must remind you, that there are Two Sorts of Pleasures; *Corporeal* and *Spiritual*.

Corporeal Pleasures are those, which the Soul perceives by the Mediation of the Body, and Bodily Senses. As *Seeing, Hearing, Smelling, Tasting, Touching.*

Spiritual Pleasures are those, which the Soul perceives by the immediate Exercise of its Rational Faculties, the *Understanding* and the *Will*.

To relish Bodily Pleasures, there is not only required certain Parts and Organs, (for you cannot See without your Eyes,
nor

nor *Hear* without your *Ears*; but also it is further necessary, that those *Parts* and *Organs* should be duly *Qualified*, and rightly *Disposed*. For though you have *Eyes* in your *Head*; yet if the *Tunics* of the *Eye* are disorder'd, and the *Humours* of it are vitiated, the *Eye* doth either not *See*; or else, not in a due and right *Manner*. And thus it is with the rest of the *Senses*. When the *Parts* and *Organs* are defective, there is no true *Sensation*.

And as *Bodily Parts* and *Organs* are thus necessary to receive *Bodily Pleasures*, in like manner, a peculiar *Temper* and *Disposition* of *Soul*, is as necessary to partake of *Spiritual Pleasures*.

Hence the *Apostle* doth admonish us, *To give thanks unto the Father, who hath made us meet to be partakers of the Inheritance of*
the

1st in Light: Col. 1. 12. *Participating;* That as there is a *Heavenly Inheritance*; an *Inheritance incorruptible, and undefiled, which fadeth not away, reserved for you*; So, this Inheritance can only be enjoyed, by persons as are meet, that is, as are fitted, Qualified and able to be Partakers of it.

now what Disposition, and Temper of Soul is necessary, to make us capable of future Happiness, is best left to the Divine Wisdom and Will. And therefore we humbly to comply with the Methods, by observing the precepts and Directions he hath given us in his holy Go-

vation. And if you comply with the Divine Methods, God hath promised to *Work in you*; that is, To help and assist you.

Consider therefore; and be encouraged, poor afflicted distressed Soul, who art wearied with Sickness, and oppressed with Pain: God is now working in you. *For this light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* 2 Cor. 4. 17.

But how is it that it *worketh for us*? Not by way of Merit and Satisfaction; For *as when ye shall have done all those things which are commanded you, say, we are unprofitable Servants: we have done that which was our Duty to do.* Luk. 17. 10. In like manner, When you shall have *Suffered* the very utmost that you can, you must still confess; You are unprofitable Servants.

There

There is therefore no more
erit in Suffering, than in Do-
g.

But, I say, this light and mo-
entany Affliction worketh for
our Good ; By Fitting and Di-
osing, by Qualifying and Pre-
ring your Soul, for the enjoy-
ent of a far more exceeding
d Eternal Weight of Glory.

From this Consideration, we
ay be instructed in the true
eason ; Why good and pious
en are so often, and so highly
fflicted in this World.

As to Matter of Fact : That
ood Men have been always
us Afflicted, is a general Ob-
ervation and Complaint.

Not only *Heathens*, but *Jews*
d *Christians* have been often
rpléxt about this Matter. And
ve found it difficult, to recon-
le the Providence of God, with
e Sufferings of Good Men.

To

A Method of Devotion for

To say ; *That the Sufferings of Good Men in this World , are an undeniable Proof of another Life after this , wherein they shall be fully recompensed , for all their present Afflictions ;* is indeed true, but not a full Answer.

For it may easily be Replied : Why are not Good Men happy in this World , as well as in the next ? Why are they not Translated from one Happiness to another ? Why are not they as much at Ease , as Healthful , and as Prosperous as other Men ? Why are they so often in Sickness and in Pain , in Poverty and Disgrace ? Are not they as capable of Worldly Ease and Happiness ; cannot they relish these Outward Satisfactions as well as Others ? Have not they the same Senses , the same Inclinations to be Gratified ? What Reason therefore can be assigned ; Why Almighty God , who truly Loves them,

em, and who delights in doing good, should deny his Obedient creatures any lawful Satisfaction?

Amongst many other Reasons that are assigned for the Afflictions of Good Men, this seems to be the Chief; and gives the most full and satisfactory Account of that Matter. *Viz.*

That our Gracious God truly loves his Obedient Creatures: and as an instance of that Love and Favour, hath not only provided good Accommodations in this World; (which are too mean to satisfy an Immortal Soul) but also Joys unspeakable, and full of Glory, in the next.

But since no unholy, no unclean Thing can partake of those pure and spotless Joys; Therefore, before such a Rebellious polluted Creature as fall'n Man, can be admitted into Heaven, he

he must be not only pardoned, but purified and refined. As his Person must be Justified, so his Nature must be Sanctified: And by the Work of God's Blessed Spirit; and by a Train of Providential Dispensations, his polluted Soul must not only be cleansed in this Life, but also Qualified and Prepared for such a Station, as the Wisdom of God shall design it in the next.

It is therefore undeniable, That a peculiar Temper and Disposition of Soul is necessary, to make us capable of Eternal Happiness.

Which I shall further explain in the following Instance.

As there are different Stations in this World, so there are different Degrees of Glory in the next. Now this difference of Conditions in this World, doth occasion a great deal of Pride, Envy, and Malice; with many
other

her disturbing Passions. The Rich do slight and contemn the Poor. The Poor do envy and malign the Rich. And unless these Passions are calmed and composed in this Life, they will all disorder the Soul, and make miserable in the next.

For if it were possible, that a Proud, Ambitious, and Envious Man, could be admitted into Heaven, he would not enjoy himself in that happy Place; it would fret and repine, vex and torment himself, to see so many Others preferred before him, and to shine with a greater lustre than himself.

And therefore, since Humility, and a patient submissive Temper of Soul, is so necessary for the enjoyment of Heaven; God is pleased by Afflictions and Troubles, by Sicknes and Pain, which he lays upon his Children here; to exercise and improve these

A Method of Devotion for

these Graces; the Practice of which will be so necessary hereafter.

From these Premises I infer;

That one chief Reason, amongst others, why Sickness and Pain are inflicted on Good Men, is evidently this;

That by a patient, cheerful, and thankful Submission to such Dispensations, their Souls may be Modelled into such a Divine Frame and Temper, as is absolutely necessary for the enjoyment of a future Happiness.

And therefore be Patient and Submissive under this Sickness and Pain, which undeniably, in so many Instances, doth work for your Good.

I have insisted thus largely upon Patience, because there is such frequent Occasion for the Exercise of that Grace, under the Pains and Confinement of a Sick Bed.

I have divided my Discourse into several Chapters or Sections; for the more convenient Reading of it, at several Times.

Fisher

Either by the Sick Person himself, (which he may be able to do, in Consumptive Ringing Distempers) or else by those who Attend him. And so much may be Read at one time, as the Strength, or other Circumstances of the Sick Person may admit.

But as the most Sovereign Remedy against Impatience, let the Sick Person attend to the Holy Scriptures. Some Portions of which may be frequently read to him.

Scriptures concerning Patience.

Whatsoever things were written aforetime, were written for our learning; that we through Patience and Comfort of the Scriptures might have hope. Now the God of Patience and Consolation, grant you to be so minded. Rom. 15. 4, 5.

In your Patience possess your Soul. Luk. 21. 19.

For ye have need of Patience; that after ye have done the will of God, ye might receive the Promise. Heb. 10. 36.

A Method of Devotion for

And let us not be weary in well-doing : for in due season we shall reap, if we faint not. Gal. 6. 9.

It is good that a man should both hope, and quietly wait for the Salvation of the Lord. Lam. 3. 26.

Why dost thou strive against God? for he giveth not account of any of his matters. Job 33. 13.

It is the Lord : let him do what seemeth him good. 1 Sam. 3. 18.

Thy will be done in Earth as it is in Heaven. Matth. 6. 10.

O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt. Matth. 26. 39.

I was dumb, I opened not my mouth, because thou didst it. Psal. 39. 9.

Shall we receive good at the hand of God, and shall we not receive evil? Job 2. 10.

The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. Job 1. 21.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? Heb. 12. 9, 10.

Humble your selves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him, for he careth for you. 1 Pet. 5. 6, 7.

Wherefore doth a living man complain, a man, for the punishment of his sins? Lam. 3. 39.

O remember not against me former iniquities: let thy tender mercies speedily prevent me: for I am brought very low. Psal. 79. 8.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. For he knoweth our frame:

D 2. he

A Method of Devotion for

he remembreth that we are Dust. Like as a father pitieth his Children; so the Lord pitieth them that fear him. Psal. 103. 8, 9, 14, 13.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4. 17.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God. Psal. 42. 11.

When I am weak, then am I strong. 2 Cor. 12. 10. And though the outward man perish, yet the inward man is renewed day by day. Whilst we look not at the things which are seen, but at the things which are not seen: For the things which are seen are Temporal; but the Things which are not seen are Eternal. 2 Cor. 4. 16, 18.

Wait

Sick and Dying Persons.

93

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Psal. 27. 14.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Cor. 11. 32.

Blessed is the man that endureth Temptation: for when he is tried, he shall receive the Crown of life, which the Lord hath promised to them that love him. Jam. 1. 12.

And behold we account them happy which endure. Ye have heard of the Patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. Jam. 5. 11.

It is good for me that I have been afflicted; that I may learn thy Statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Psal. 119. 71, 75.

A Method of Devotion for

Wherefore let them that suffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator. 1 Pet. 4. 19.

For he hath said, I will never leave thee nor forsake thee. Heb. 13. 5.

And now, Lord, what wait I for? my hope is in thee. Psal. 39. 7.

O spare me, that I may recover strength, before I go hence, and be no more. Psal. 39. 13.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Psal. 73. 25, 26.

Prayers

Sick and Dying Persons.

55

Prayers for Patience under
Sickness.

Thou God of Patience and
Consolation, give me Pa-
ce and Submission under the
Pain and Confinement of a Sick-

Whatever thou shalt please to
upon me, it is *thy* Doing,
my Deserving.

Canst not thou do what thou
wilt with thine own? I will
therefore lay my hand upon my
mouth, and say, *It is the Lord,*
him do what seemeth him Good.
But why do I complain of
that I have deserved? *Where-*
fore doth a living man complain, a
man for the Punishment of his
sins? O, let me never charge
myself foolishly, nor offend thee
with an impatient and uneasy Spi-

Lord, I humbly lye down un-
der

56 *A Method of Devotion for*

der thy Rod. Do with me as thou plearest. I am thine, ~~thy~~ Creature, the ~~Work~~ of thy Hands.

But consider, O Lord, of what I am made: Remember that I am but Flesh and Dust, frail and corruptible Flesh.

Deal gently with me; and in the midst of Judgment, do thou remember Mercy.

Let thy Grace be the support of my Weakness, and let the sense of thy Mercies sweeten all my Sorrows. For the sake of my dear Lord and Saviour Jesus Christ. *Amen.*

O Merciful Father, I desire not only to submit, but to be Thankful.

I am indeed in Trouble and in Pain, but it is for my Good; to Amend and Reform me.

Thou dost correct those whom thou dost love, and dost chastise every

Sick and Dying Persons.

27

every one whom thou dost receive.

I desire therefore to accept of
thy Fatherly Correction, as
Token of *thy* Love, and a
Means of my *own* Happiness.
By humbling me for my Sins;
By weaning me from this world;
And by fitting and preparing me
for the Glories of the next.

'Tis thy Mercy that makes
my Bed in my Sickness; that
considereth my Weakness, and
supporteth me.

Thou puttest my Tears into
thy Bottle; Thou hearest all my
roans, and pitiest them; and
thou wilt find a Cure, or put an end
to them in thy due time.

And though my flesh and my
strength fail me. And though all
outward Helps and Comforts fail
me; be thou, O Father, the
Strength of my heart, and my
Portion for ever. Through the

D 5

Me-

*A Method of Devotion for
Merits of Jesus Christ, my dear
Lord and Saviour. Amen.*

*Having thus taken care not to increase your
Guilt, by any Forwardness of Temper, or Im-
patient Behaviour, your great and chief Work
is, 2. To perfect and compleat your Repen-
tance.*

*Of Repentance upon a Sick
Bed.*

Here pray observe; I do not
barely say, that the Sick
Person is to *Repent*, (this I hope
he did in the time of his *Health*;) *but*
I am to admonish him to *fin-
ish* and *compleat* his Repentance,
by reviewing the State of his
Soul, and perfecting his Accounts
with God.

And that this is the Orthodox
Doctrine, and Prudent Practice
of the Church of *England*, is
plain from the Order for the Vi-
sitation of the Sick.

Then

Sick and Dying Persons.

59

Then (saith the Rubrick) shall the Minister examine; Whether Repent him truly of his Sins? That is, He will examine him, whether his Repentance be true and sincere?

The which Examination must be free and impartial, strict and without reserve. For Eternity depends upon it. And a Mistake in this Matter will be fatal and irreversible.

The Dying Person is now leaving this World; and his Soul, upon its Separation from the Body, will be disposed of in an unalterable State, either of Happiness or Misery.

Now the great Enquiry is; whether of these Two shall be his Portion? Life or Death, Heaven or Hell? Shall he be Eternally Happy, or Eternally miserable?

The Resolution of this great question is briefly this.

If

A Method of Devotion for

If you truly Repent, you shall be Happy; but if you do not truly Repent, you must be miserable.

To pretend to Repent, Or, to make Profession of Repentance upon a Sick and Dying Bed, is so common a Practice, that he must needs be very Atheistical, or very stupid, who shall not do it.

But now, Is this Profession of Repentance true and sincere? Do you truly Repent, or do you not?

How shall this be known? How shall we determine this great Concern?

Now herein we are fully instructed by *John the Baptist. Matth. 3. 8.* When the *Pharisees* and *Sadducees* came to his Baptism, he gives them this plain and faithful Admonition: *Bring forth fruits meet for Repentance;* that is, such Fruits, such Effects, as may evidence the Truth and

Sin-

Sincerity of Repentance.

Indeed much hath been said, by Men of different Perswasions, concerning this Matter. But in short, the Nature of Repentance doth consist in this.

Repentance is an actual Forsaking of Sin, occasioned by a preceding Change and Renovation of the Mind.

When a Man, who was formerly much delighted with his Sin, doth now loath and abhor it, shun and forsake it, as being convinced of the Vileness and destructive Nature of it: and though he hath both Opportunity and Ability to commit it, yet doth not do it, because God hath forbidden it; such a Man doth truly Repent of his Sin.

But now, since Ability and Opportunity to commit some Sins, doth not only suppose Health and Vigor, but also Freedom of Conversation in the World;

World; how shall a Sick Man, who is confined to his Bed, and hath neither the Ability, nor Opportunity to commit his Sin; I say, How can such a Man have the comfortable Satisfaction, that he doth Repent of his Sins?

To this I Answer :

I must be so faithful to my Office as to Declare; *That Repentance is the Work of our whole Lives, and must not be deferr'd till the time of our Death.*

Some Men talk of Repentance, as if it were a Thing that might be done in a few Days, when they please; and that the most proper Season for Repentance, is a little before their Death.

But this is a most fatal Mistake, and it is a seasonable Charity to Admonish against it.

Indeed the Mercies of God are infinite; and he may accept Resolutions of Amendment, for Amendment it self; when he

sees.

them hearty and sincere.
 But as they seldom are so,
 made and professed by Ha-
 ral Sinners in the time of their
 mess (as often appears upon
 Recovery) 'tis very perti-
 nent to instruct them, in the
 words of B^p. Andrews. *This fa-
 vor of Repenting, I can say little
 But I pray God, it deceive us
 It is not good trying Conclu-
 sions about our Souls.*

However, if such Men are so
 happy, as never to have Re-
 pented till their last Sickness,
 they must do what they can;
 they are to seek for Repentance,
 now, with the bitterest
 tears. Though they perceive
 that they are in the gall of bitter-
 ness, and in the bond of iniquity,
 let them endeavour to Repent
 of this their Wickedness, and pray
 that, if perhaps the Thoughts of
 their heart may be forgiven them.

But

A Method of Devotion for

But these are not the Persons, to whom I am now Addressing my self; but it is to such, as have long before in the time of Health, repented of their Sins with true Contrition; and have brought forth fruits meet for Repentance.

We are therefore to enquire; *What is it, that these Pious Persons are to do, in the time of Sickness, and on the Approach of Death?*

I Answer :

They are not now to begin their Repentance; which we suppose to have been the practice of their former Life, but they are to *perfect and compleat* it.

Which they are to do in this Method.

1. *They are to make an humble Confession of their Sins.*

2. *They are to beg Pardon for their Sins, for the sake of Jesus Christ.*

3. *To*

Sick and Dying Persons.

65

3. To make firm Resolutions of Reformation and Amendment; if God shall please to continue their Lives, and restore them to their Health.

4. The Sick Person is to evidence the truth of his Repentance, by Charity, and Restitution.

Charity is expressed, 1. in Giving. 2. Forgiving.

Of Charity in Giving, (the Nature, the Necessity, and the Measures of it) I have largely treated in *A Theological Discourse of Wills and Testaments*. To which I refer.

Concerning Charity in Forgiving, the Sick Man is thus Admonished in the Order for the Visitation of the Sick: *To be in Charity with all the World*. Particularly he is exhorted, 1. *To forgive from the bottom of his heart, all Persons that have offended him.* 2. *If he have offended any other, to ask them forgiveness.*

These are the Parts or Steps of Repentance, which are strictly to be Examined and Practised, by the Sick and Dying Person.

Of

Of Confession of Sins.

Confession of Sins is a necessary Part of your daily Prayers: and as such ought to be the constant uninterrupted Practice of your whole Lives.

But when Death approacheth, and that you are preparing for your last and great Account; then it highly concerns you to be punctual and particular in the Confession of your Sins.

And having recollected, as exactly as you can, the former Passages; most humbly Confess all the Sins and Failings of your Life past.

And for your Direction and Encouragement, in the Performance of this necessary Duty, I shall transcribe several Places of H. Scripture.

*Scriptures concerning Confession
of Sin.*

Will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am now unworthy to be called thy Son.

L. 15. 18, 19.

O my God, I am ashamed and blush to lift up my face unto thee, O God; for mine iniquities are increased over my head, and my transgression is grown up unto the heavens. Ezr. 9. 6.

But I will declare mine iniquities: I will be sorry for my sin. Psal. 18.

For I acknowledge my Transgressions, and my Sin is ever before me. L. 51. 3.

I acknowledge my sin unto thee, O Lord: mine iniquity have I not hid: I hid, I will confess my transgressions unto the Lord, and thou forgavest the

*A Method of Devotion for**the iniquity of my Sin. Psal. 32. 5.**He that covereth his Sins, shall not prosper : but whoso confesseth and forsaketh them, shall have Mercy. Prov. 28. 13.**If we confess our Sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 Joh. 1. 9.**My confusion is continually before me, and the shame of my face hath covered me. Psal. 44. 15.**Thou hast set mine iniquities before thee, my secret Sins in the light of thy Countenance. Psal. 90. 8.**My flesh trembleth for fear of thee, and I am afraid of thy Judgments. Psal. 119. 120.**Enter not into Judgment with thy Servant, O Lord, for in thy sight shall no man living be justified. Psal. 143. 2.**If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? Psal. 130. 3.*

But

*But there is mercy with thee,
therefore shalt thou be feared.*

4.

*I said, Lord, be merciful unto
me; heal my Soul, for I have sin-
ned against thee. Psal. 41. 4.*

*O remember not against me for-
mer iniquities: Let thy tender
mercies speedily prevent me: for
I am brought very low. Psal. 79. 8.*

*Remember not the sins of my
youth, nor my transgressions: ac-
cording to thy Mercy remember thou
me, for thy Goodness sake, O Lord.
Psal. 25. 7.*

*Have mercy upon me, O God,
according to thy loving-kindness:
according unto the multitude of thy
tender Mercies blot out my Trans-
gressions.*

*Wash me thoroughly from mine
iniquity, and cleanse me from my
sin. Psal. 51. 1, 2.*

*For thy Names sake, O Lord,
forgive mine iniquity: for it is great.
Psal. 25. 11.*

The

A Method of Devotion for

The Lord is merciful and gracious, slow to anger, and plenteous in Mercy.

He will not always chide : neither will he keep his anger forever.

He hath not dealt with us after our Sins : nor rewarded us according to our iniquities.

For as the Heaven is high above the Earth ; so great is his mercy toward them that fear him.

As far as the East is from the West, so far hath he removed our Transgressions from us. Psal. 103. 8, 9, 10, 11, 12.

Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. Hos. 6. 1.

They that be whole need not a Physician, but they that are Sick.

I am not come to call the Righteous, but Sinners to Repentance. Matth. 9. 12, 13.

Sick and Dying Persons.

71

God be merciful to me a Sinner.

K. 18. 13.

Have mercy on me, O Lord,

a Son of David. Matth. 15.

Jesus, Master, have Mercy upon

. Luk. 17. 13.

Thou that comest into the world

Save Sinners. 1 Tim. 1. 15.

Thou that takest away the Sins
the world. Joh. 1. 29.

And hast abolished and overcome

death. 2 Tim. 1. 10.

And destroyed him that had the

power of Death. Heb. 2. 14.

Deliver me from the Body of

sin and Death. Rom. 7. 24.

*These Places of Scripture being distinctly
read and considered by the Sick Man, let
him then most humbly make his Confessi-
on; and with the greatest earnestness beg
pardon for all his Sins. Which he may
do in the following Forms.*

A

A Confession of Sins.

A Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, Which from time to time I most grievously have committed, By Thought, Word, and Deed, against thy Divine Majesty. Particularly ——— (Here mention particular Sins.) ——— Provoking most justly thy Wrath and Indignation against me.

I do earnestly repent, and am heartily sorry for these my Misdoings. The remembrance of them is grievous unto me; The burthen of them is intolerable.

Have Mercy upon me, Have Mercy upon me, most Merciful Father; for thy Son, our Lord Jesus Christ's sake, Forgive me all that is past. And grant that

Sick and Dying Persons.

73

I may ever hereafter serve and please thee in Newness of Life ; To the Honour and Glory of thy Name, Through Jesus Christ our Lord. *Amen.*

Prayers for Pardon.

A Lmighty God, our Heavenly Father, who of thy great Mercy hast promised Forgiveness of Sins, to all them that with hearty Repentance, and true Faith turn unto Thee ; Have Mercy upon me ; Pardon and deliver me from all my Sins ; confirm and strengthen me in all Goodness ; and bring me to everlasting Life, through Jesus Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the
E Death

Death of a Sinner, but that he should rather turn from his Sin, and be saved; mercifully forgive me my Trespases, receive and comfort me, who am grieved and wearied, with the Burthen of my Sins.

Thy Property is always to have Mercy: To thee only it appertaineth to forgive Sins. Spare me therefore, Good Lord, spare me whom thou hast redeemed; enter not into Judgment with thy Servant, who am vile Earth, and a miserable Sinner; but so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults, and so make haste to help me in this World, that I may ever live with thee in the World to come, through Jesus Christ our Lord
Amen.

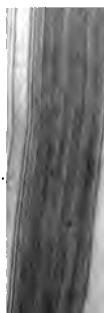
Turn

Furn thou me, O good Lord, and so shall I be need. Be favourable, O Lord, favourable to thy Servant, so turns to thee in Weeping and Praying. For thou art a merciful God, full of Compassion, Long-suffering, and of great Pity. Thou sparest, when I deserve Punishment; and in Wrath thinkest upon Mercy. I am thy Servant, good Lord, preserve me: and let me not be brought to Confusion.

Hear me, O Lord, for thy mercy is great; and after the multitude of thy Mercies look upon me; through the Merits and Mediation of thy Blessed Son, Jesus Christ our Lord. Amen.

Most merciful God, who according to the Multitude of thy Mercies, dost so put away

E 2 way



dearly Beloved Son Jesus Christ
our Lord. *Amen.*

Thus I would Advise the Sick Person to
Pray, in the Words of Holy Scripture,
and in the Forms of our Church. Which
to Regular Devout Christians, are much
more affecting than Private Composesures.

And that the Sick Man may Pray in Faith,
and may comfortably hope that God will
hear his Prayers; let him read and con-
sider the following Promises, which God
hath graciously made, of Pardon and For-
giveness to the truly Penitent.

Promises to the Penitent.

Whatsoever ye shall ask in
Prayer, believing; ye shall
receive. Matth. 21. 22.

When the wicked man turneth
away from his Wickedness, that he
hath committed, and doth that
which is lawful and right, he shall
live.

When he considereth, and turneth
from his Transgressions
which he hath committed, he shall
live, he shall not Die.

way the Sins of those who truly repent, that thou remembrest them no more ; Open thine Eye of Mercy upon me thy Servant, who most earnestly desire Pardon and Forgiveness.

Renew in me, most loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by my own carnal Will and Frailness. Preserve and continue me (who am now a weak sick Member) in the Unity of the Church. Consider my Contrition. Accept my Tears ; Assuage my Pain, as shall seem to thee most expedient for me.

And forasmuch as I put my full trust only in thy Mercy, impute not unto me my former Sins ; but strengthen me with thy Blessed Spirit ; And when thou art pleased to take me hence, take me unto thy favour ; Through the Merits of thy most
dearly

Sick and Dying Persons.

77

dearly Beloved Son Jesus Christ
our Lord. *Amen.*

Thus I would Advise the Sick Person to
Pray, in the Words of Holy Scripture,
and in the Forms of our Church. Which
to Regular Devout Christians, are much
more affecting than Private Composure.
And that the Sick Man may Pray in Faith,
and may comfortably hope that God will
hear his Prayers; let him read and con-
sider the following Promises, which God
hath graciously made, of Pardon and For-
giveness to the truly Penitent.

Promises to the Penitent.

Whatsoever ye shall ask in
Prayer, believing, ye shall
receive. Matth. 21. 22.

*When the wicked man turneth
away from his Wickedness, that he
hath committed, and doth that
which is lawful and right, he shall
save his Soul alive.*

*Because he considereth, and turneth
away from his Transgressions
that he hath committed, he shall
surely Live, he shall not Die.*

A Method of Devotion for

Repent therefore, and turn your selves from all your Transgressions; so Iniquity shall not be your Ruin. Ezek. 18. 27, 28, 30.

As I live, saith the Lord God, I have no pleasure in the Death of the Wicked, but that the wicked turn from his way, and live; turn ye from your evil ways, for why will ye Die? Ezek. 33. 11.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

For my thoughts are not your Thoughts, neither are your ways my Ways, saith the Lord.

For as the Heavens are higher than the Earth, so are my Ways higher than your ways, and my Thoughts than your thoughts. Isai. 55. 7, 8, 9.

*For thus saith the high and lofty one that inhabiteth Eternity,
whose*

Sick and Dying Persons.

79

*His name is Holy ; I dwell in the
high and holy Place ; with him al-
ways is of a contrite and hum-
ble Spirit, to revive the Spirit of
humility, and to revive the heart
of the contrite ones.*

*For I will not contend for ever,
neither will I be always wroth: for
my Spirit should fail before me, and
Souls which I have made. Isa.
57, 15, 16.*

*To this man will I look, even
to him that is Poor, and of a con-
trite Spirit, and trembleth at my
word. Isa. 66. 2.*

*The humble Publican stood afar
off; would not so much as lift up
his Eyes to Heaven, but smote up-
on his Breast, saying, God be mer-
ciful to me a Sinner.*

*I tell you, this man went down
from his House justified, rather than
the other: For every one that ex-
alteth himself shall be abased, and
that humbleth himself, shall be
exalted. Luk. 18. 13, 14.*

A Method of Devotion for

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Matth. 11. 28.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save Sinners; of whom I am the chief. 1 Tim. 1. 15.

For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting Life.

For God sent not his Son into the world, to condemn the world; but that the world through him might be saved. Joh. 3, 16, 17.

Go, and sin no more, then will not I condemn thee. John 8. 11.

There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit. Rom. 8. 1.

If any man sin, we have an Advocate with the Father, Jesus Christ

Sick and Dying Persons.

81

Christ the Righteous; and he is the Propitiation for our Sins.

1 John 2. 1, 2.

The Blood of Jesus Christ his Son, cleanseth us from all Sin.

1 Joh. 1. 7.

The Lord is long-suffering to us-ward; not willing that any should perish, but that all should come to Repentance. 2 Pet. 3. 9.

I say unto you, that Joy shall be in Heaven over one Sinner that repenteth. Luk. 15. 7.

The Sick Man having confirmed his Faith, and raised his Hope, by reading and considering these comfortable Promises, let him then thus continue his Prayers.

From Hardness of Heart, and Contempt of thy Word and Commandment,

Good Lord, deliver me.

O That it may please thee to give me true Repentance; to forgive me all my Sins, Negli-

E 5

gences,

A Method of Devotion for

gences, and Ignorances; and to endue me with the Grace of thy holy Spirit; to amend my Life according to thy holy Word.

Remember not, Lord, mine iniquities, nor the iniquities of my Forefathers, neither take thou vengeance of my Sins. Spare me, good Lord, spare thy Servant, whom thou hast redeemed with thy most precious Blood, and be not angry with me for ever.

Spare me good Lord.

From thy Wrath, and from everlasting Damnation,

Good Lord, Deliver me.

In the hour of Death, and in the day of Judgment,

Good Lord, Deliver me.

*From
BE. Confess.*

I Confess unto Thee, O God, all my Sins; which I acknowledge, through my most grievous Fault, to have committed against thy most awful Majesty. I am

Sick and Dying Persons.

83

I am an unclean and sinful Creature. I accuse my self of many wicked Thoughts and Desires; of many wanton and evil Words; of many naughty and ungodly Deeds. (Particularly _____ *) For all which I am ^{* Here particularS. to be mentioned.} truly Penitent, from the depth of my Soul. And am stedfastly resolved (if thou shalt please to restore me to my Health) to shew forth the Fruits of Repentance, in my future Course of Life.

And therefore in all Lowliness and Humility of a broken Heart, I beg my Pardon; and cry unto Thee, O God, for Mercy towards me a most Sinful and Unworthy Creature. That thou, whose Nature and Property it is to forgive Sinners, and ever to have Mercy upon them that truly turn unto Thee; wouldst vouchsafe, of thy great Pity and Goodness, to give me the Comfort

fort of Absolution, and a perfect Remission of all my Sins; and to bring me unto Life everlasting, through Jesus Christ. *Amen.*

TH E Sick Person having thus made an Humble Confession, of his Sins; and most earnestly begged Pardon, for the sake of Jesus Christ: Let him then make faithful Promises, and firm Resolutions, That if God shall please to continue his Life; and restore him to his Health, he will amend and reform those wicked Practices; of which, upon a strict Examination, he doth acknowledge himself to be guilty; and for which he doth now, with the deepest Sorrow, Condemn himself.

A Penitential Vow.

O My Great and Glorious From
God, I who am less than BP. DUFF
the Grain of Dust that hangs
upon the Balance, profess seri-
ously, and with the remorse of
a wounded Spirit, that I am a-
shamed and confounded within
my self, that I have so many
ways sinned against so good a
God, so gracious a Father.

But what is past I cannot re-
call; tho' thy Mercy may for-
give: And I hope will for-
give.

But for the time to come, I
call all thy holy Angels to wit-
ness; that I this Day, this very
Hour, sacrifice my self wholly
to Thee: resolving to break off
from all sinful Courses, and ful-
ly purposing never to offend thee
more.

But

A Method of Devotion for

But because thou knowest my Failings, and my Weakness is not hid from thee; I beg of thee, O my God, to shew thy strength in my weakness; and to confirm my infirm Mind in this holy Resolution.

That so never repenting of this Repentance, nor wavering in these Purposes, which I have now by thy Grace so deliberately made; I may go on constantly in a pure and holy Life; till in the end of my Days I come to everlasting Joys, which thou hast prepared for them that love thee, through Jesus Christ my Lord.

Amen.

HAVING proceeded thus far; What can further be done by the Sick Person, to satisfy Himself and Others of the Sincerity of his Repentance?

Indeed, as I hinted before, the surest Evidence of the Truth and
Sin-

Sincerity of Repentance, is Reformation and Amendment of Life. When a Man *doth cease to do Evil ; and doth no more allow himself in those wicked Practices, which he formerly indulged ;* then we truly say, *He doth Repent.*

But to deal faithfully with the Dying Person, this Restraint from Sin is to be understood, with respect to the time of his former Health and Vigour ; and not to the present Confinement of a Sick Bed.

For whatever his Practice may have been in the former time of his Health, his present Weakness doth sufficiently convince him ; That however his Inclination to some Sins may continue, yet *now* that he is confined to a Sick Bed, he hath neither Ability nor Opportunity to commit them.

What the former Passages of his Life have been ; and how far in the time of his Health, he did amend

A Method of Devotion for

amend and reform, we must leave to God, and his own Soul. My present Design doth direct me to Examine; What is now to be done further by a Sick and Dying Person, to evidence the Truth and Sincerity of his Repentance.

And herein I shall observe the Direction of the Church of *England*.

In the Rubrick of the Order for the Visitation of the Sick, The Minister is to Examine; *Whether the Sick Person do Repent him truly of his Sins?*

And as an Evidence of the Truth of his Repentance, he is to Admonish him, *to be in Charity with all the World*. And is then further to exhort him; to express this Charity in the following Particulars.

1. *In Forgiving from the Bottom of his Heart all Persons that have Offended him.*

2. *And*

2. *And if he hath Offended any Member, to ask them Forgiveness.*

3. *And where he hath done Injury or Wrong to any Man, that he make amends to the uttermost of his Power.*

And as a further Instance of Charity,

4. *The Minister should not omit earnestly to move such Sick Persons as are of Ability, to be liberal to the Poor.*

From these Directions of our Church, the Sick Person is instructed, how to examine the truth of his Repentance. And the Duties he is now to perform, may be reduced to these *Two* Generals.

1. *Charity.* 2. *Restitution.*

Of which I shall discourse distinctly.

Charity is expressed,

1. *In Forgiving.* 2. *Giving.*

Of

Of Charity in Forgiving.

SUCH is the Uncertainty of the Affairs of this World, and so great are the Mistakes which often happen in the hurry of Business; and so different are the Humours and Interests of Men with whom we converse; that it is impossible for the most Pious and Prudent Person, to please and oblige all Sorts of Men. And those who are not pleased and obliged, will pretend to be out of Humour; and, in plain Terms, will be your Enemies.

From hence it is; That no Man in this captious World, can be so Good or so Cautious, as to live without Enemies.

Nay, many times because he is Good, he is sure to find Enemies.

Sick and Dying Persons.

David complains of some that were his Enemies, for that very Reason, because he *was a follower of that which was good.* Psal. 38. 10. And our Saviour foretold his Disciples, *that they should be hated of all men for his names sake.* Matth. 10. 22.

A Good Man therefore must expect to find Enemies. Especially if he is Great as well as Good, and hath the Ornaments of Nature, or the Blessings and Accommodations of this World, which others may want.

For such is the Malignant Temper of some Men, that like the Spider, they draw Poison out of the most fragrant Flowers; they envy and malign the Worth and Prosperity of their Neighbours; and because Others are Happy, they make themselves Miserable.

I have

A Method of Devotion for

I have mentioned these Passages, that the Sick Man may not be discouraged, nor condemn himself too much, because he hath Enemies. •

Only let him examine, how he hath behaved himself towards them.

Whether he hath observed the Command of our Blessed Saviour? *I say unto you, Love your Enemies, Bless them that Curse you, Do good to them that hate you, and Pray for them that despitefully use you and Persecute you. Matth. 5. 44.*

And though the Sick Man may think this a difficult Task, to be kind and obliging to those, who have not only affronted him, but perhaps have designed his Ruin; yet he must Sacrifice his Revenge to his Religion. He must pardon and forgive them, if he will shew himself a Christian.

The

The Command of our Blessed Saviour is plain and exprefs. *I say unto you, Love your Enemies.*

But because all our hopes of Mercy and Forgiveness from God, do depend upon our Forgiveness of Men, I shall therefore more fully enforce this Duty.

Our Blessed Saviour expressly tells us, That no Sacrifice that we can offer, will appease God towards us, so long as we ourselves are implacable to Men. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought against thee; leave thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Matth. 5. 23, 24. Plainly intimating; Till this Duty of *Reconciliation* be discharged, God will accept of no Service, no Sacrifice at thy hands.

It

It concerns us therefore to practise this Duty, because this peaceable reconciling Frame of Mind, is the very Condition of our Pardon from God.

In the *Lord's-Prayer*, (which is a Pattern and Direction for our Prayers, as well as a Form;) we are thus directed to Pray; *Forgive us our Trespases, as we forgive them that trespass against us. Forgive as we forgive.* Which is thus explained and confirmed by our Blessed Saviour. *For if ye forgive men their Trespases, your heavenly Father will also forgive you. But if ye forgive not men their Trespases, neither will your Father forgive your Trespases.* Matth. 6. 14, 15.

And this is yet further illustrated in the Parable of the Wicked Servant, (*Matth. 18.*) Who owed his Lord a Debt of Ten Thousand Talents: And being not solvent, a Judgment and Execution

It was issued out against him, *inasmuch as he had not to pay, his Lord commanded him (according to the Jewish Custom) to be sold, and his Wife and Children, and all that he had, and payment be made.* v. 25. Upon this, *the* Servant very submissively *begs* his forbearance, promising some competent time to pay him All.

And his Lord was so moved with Compassion, that he very freely forgave him the whole Debt.

But he finding one of his fellow-Servants who ow'd him One hundred Pence; though he fell at his Feet and besought him, yet he would not hear him, but took him by the Throat, and cast him into Prison.

Then his Lord was wroth, (was much moved at the Uncharitableness of this hard-hearted Wretch) and said, O thou wicked Ser-

Servant ! shouldst not thou have had Compassion on thy Fellow-servant, even as I had pity on him ? And he delivered him to the Tormentors, till he should pay all that was due unto him. v. 34.

Observe here in this Parable the sad Fate of an implacable Temper, and what such Wretches are to expect.

To those who are of that Number, the Application of this Parable is dreadful. *So likewise (saith our Saviour) shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their Trespases. v. 35.*

So likewise, &c. How is it that he shall do unto you ? The foregoing Verse informs you. He delivered him to the Tormentors, till he should pay all that was due unto him. And then presently adds : So likewise shall my heavenly Father do unto you. That

is,

is, If ye from your hearts forgive not every one his Brother their Trespases, my heavenly Father will deliver you to the Tormentors, till you shall pay all that is due unto him.

A most dismal astonishing Sentence. And it concerns all revengeful Persons most seriously to consider it.

And, *First*, Who are these Tormentors, to whom they shall be Delivered?

Now these, as the Scripture informs us, are the Devil and his Angels; those malicious, implacable, revengeful Spirits. And how dismal and astonishing it is, to be delivered over to such Hellish Tormentors, is beyond words to express.

But, *Secondly*, for how long time shall his Heavenly Father deliver the Revengeful to these Tormentors? 'Tis, *till they shall pay all that is due unto him.* But

F

when

A Method of Devotion for

when shall that be? When shall Infinite Justice be satisfied? When shall an Infinite Debt be paid by a Finite Creature? And here 'tis plain, since there is no Proportion betwixt *Finite* and *Infinite*, it can never be. When they are so Miserable, as to be thrown into that Infernal Prison, they shall by no means come out thence, till they have paid the uttermost Farthing. That is, *Never*.

Thus he shall have Judgment without Mercy, who sheweth no Mercy. Jam. 2. 13. With what Measure ye mete to others, it shall be measured to you again. Matth. 7. 2. If we forgive, God will forgive us. If we shew Mercy, we shall obtain Mercy.

*Scriptures concerning Charity
in Forgiving.*

When therefore ye Pray (and beg of God the Forgiveness of your Sins), *Forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your Trespases.* Mark II. 25.

Then came Peter to him, and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee till seven times; but until seventy times seven. Matth. 18. 21, 22.

Put on therefore (as the Elect of God, holy and beloved,) bowels of Mercies, kindness, humbleness of mind, meekness, long-suffering.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even

A Method of Devotion for

as Christ forgave you, so also do ye.
Coloss. 3. 12, 13.

Bless them which persecute you:
Bless, and curse not. Rom. 12.
14.

See that none render evil for
evil unto any man. 1 Thess. 5.
15.

Be pitiful, be courteous; not
rendering evil for evil, or railing
for railing, but contrariwise bless-
ing. 1 Pet. 3. 9.

If thine Enemy hunger, feed
him: if he thirst, give him drink.
Rom. 12. 20.

Say not, I will do so to him, as
he hath done to me: I will render
to the man according to his work.
Prov. 24. 29.

Say not thou, I will recompense
evil; but wait on the Lord, and
he shall save thee. Prov. 20. 22.

Prayers

Prayers for Enemies.

O That it may please thee to forgive mine Enemies, Persecutors, and Slanderers, and to turn their Hearts.

O Father of Mercies, and Lover of Souls, who art kind to the unthankful and to the evil, and hast commanded us to extend our Charity even to those that hate us: I beseech thee to have pity upon those, who without any just cause are my Enemies. Disappoint their Devices. Give them a due sense of their Pride and Malice. Shed abroad thy Love in their Hearts. Endue them with a meek, and humble, and charitable Spirit. That there may be Joy both in Heaven and on Earth, at their Conversion; through Jesus Christ our Lord. *Amen.*

From
BP. Andrews.

O Thou, who hast
manded us to overcome
evil with good, And to pray
for them who despitefully use
us. Be merciful to mine Enemies.
O Lord, even as to my Sins,
And bring them, with me, into
thy Heavenly Kingdom.
men.

From
ABP Laud.

O Lord, I beseech thee, forgive
mine Enemies their Sins against thee; and give
me that measure of thy Grace
that for their Hatred I may Love
them, for their Cursing I may
Bless them, for their Injury I
may do them Good, and for
their Persecution I may Pray for
them.

Lord, I Pray for them. Fa-
ther, forgive them; for they
know not what they Do.
men.

O That

*That this Mind may be in
me, which was also in Christ
his.*

*Who did no sin; neither was
ile found in his mouth.*

*Yet when he was reviled, re-
viled not again; when he suffered,
threatened not; but committed
nself to him that judgeth right-
ngly.*

Do not, I dare not say, So From
let mine Enemies perish, O K. Char
rd: Yea, Lord, rather give Prayers
em Repentance, Pardon, and
apponity, if it be thy Blessed
ill.

*Lord, lay not their Sins to
eir charge for Condemnation;
it to their Consciences for A-
endment.*

*Hear my Prayer, O Lord;
ho hast taught us to pray for;
do good to, and to love our En-
ies for thy sake; Who hast pre-*

194 *A Method of Devotion for*

vented us with Overtures of thy Love, even when we were thine Enemies; and hast sent thy Son Jesus Christ to Die for us, when we were disposed to Crucifie him.

From
C. Will-
m's Pray-
rs.

Subdue in me the evil Spirit of Wrath and Revenge; and dispose my Heart patiently to bear Reproaches and Wrongs; and to be ready not only to forgive, but to return Good for Evil.

Forgive, I beseech Thee, most Merciful Father, to all mine Enemies, all their Malice and Ill Will towards me; and give them Repentance and better Minds: Which I heartily beg of thee for them, as I my self hope for Mercy and Forgiveness at thy Hands; through the Merits and Mediation of Jesus Christ, my most Merciful God and Saviour.
Amen. And

AND as the Dying Person is exhorted, *To forgive from the bottom of his heart all Persons that have offended him; So likewise he is admonished; If he hath offended any other, to ask them forgiveness.*

And though this likewise is a very difficult Task, (we being very backward, through the pride of our Spirits, to acknowledge we have done amiss;) yet as it is our Duty, as also how it is our Duty, I shall endeavour to shew under the *Third* particular; viz. That, *Where he hath done Injury or Wrong to any man, that he make amends to the utmost of his Power.*

Of which in its proper Place.

present, before I Discourse of *Justice*, is pertinent to Explain and Enforce the other Branch of *Charity*; viz. *Charity in wrong.*

Of Alms-Deeds, Or Charity
in Giving.

TIS the Direction of the Church of *England*, in the Order for the Visitation of the Sick, That The Minister should not omit earnestly to Move such Sick Persons as are of Ability, to be Liberal to the Poor.

Whence Observe,

1. That it is the Duty of the Clergy, to Move Sick and Dying Persons, to Remember the Poor.

2. If such Sick and Bequeathing Persons are of Ability, they are then to Move them to be Liberal in their Gifts and Legacies to the Poor.

3. They are not only to Move them, but earnestly and with importunity to Move them.

If therefore the Covetous Masters of this World, who value their Bags more than their Souls, shall be offended at this Freedom, (as if this Part of our Office were a Pragmatical Encroachment; as if herein we did transgress the Limits of our Calling, and were as *Busy-bodies in other mens Matters*;) I shall for the Conviction of such Persons, and the just Vindication of my Profession, suggest the Reasons of such Charitable Distributions. And from thence shall shew them, why we of the Clergy do think our-selves obliged, with such repeated Plainness, to remind them of this Duty.

The Clergy by their Office and Calling, are the *Ambassadors of Christ*. Or, if that may seem a Title of too much State, they are the *Stewards of his Household*; who

who are to distribute to the family their several Portions.

Now *St. Paul*, who was only a faithful Pastor of Flock, but also a Governor of the Pastors themselves, hath this Apostolical Injunction to his Son *Timothy*; and in him to other Pastors and Ministers of God's Word.

Charge them that are Rich in this World, that they be not

*mindless, nor trust in un-
certain Riches, but in the living God
which giveth us richly all things
to joy.*

*That they do Good, that be
Rich in good Works, ready to
distribute, willing to Communicate.*

*Laying up in store for themselves
a good foundation against the*

all as Others, are to be Ad-
 mitted of others Duty. *That is*
about our Riches in this World.
 do if to their Lustiness shall
 reform to be that Tutor'd
 as Clergy; they are then
 sed, *That they be not high-*
ly. You can be proud and
 not to flight and de-
 their meaner Brethren. And
 more effectually to abate
 Confidence; they are fur-
 to be Admonish'd; That
 Riches are uncertain; and
 sure is the highest Folly;
in uncertain Riches.
 Ison's Observation; That
 is make themselves wings; and
 as an Eagle towards Heaven.
 Prov. 23. 5. (that is, they
 one with a swift and imper-
 ble Motion) is fully con-
 d by daily experience. *As*
re, Robbery, Suretyship, the
rest of a Friend, a Sinking
a Treasonable Word, the
Tragi-

*Tragical Excesses of War and Pe-
fice, with many other such like
Accidents, have sunk and ruined
the Greatest in a Moment.*

Now these possible Events,
which may happen to the Rich-
est, and level them with the
Poorest, do seasonably Admonish
the Rich men of this World, *not
to be high-minded, nor to trust in
uncertain Riches.*

And therefore, since Riches
are such uncertain Possessions,
and may and will so unexpected-
ly leave them; 'tis Charity to
direct these Rich men where to
put their Trust. Even in the
living God: Who is not only a
Sure and Certain Comfort, (for
he is a *living God*, and a *living
Comfort*;) but all other Com-
forts do flow from him. *Who
giveth us richly all things to en-
joy.*

And

And why is it that he giveth us richly all things to enjoy? Why have these Rich men so large a Share of this World? 'Tis for this Reason, viz. That they may do Good, be rich in Good Works, ready to Distribute, willing to Communicate.

And for their Encouragement, the Apostle assures them, that by thus Doing Good, &c. they lay up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.

From these Grounds and Reasons, (which have been more distinctly enforced, in *A Theological Discourse of Last Wills and Testaments*, to which I refer,) St. Paul doth Direct the Clergy not only to Admonish, but even to Charge and Command Rich Men, to be Charitable to the Poor.

123

The

112. *A Method of Devotion for*

The Precepts of Charity are so plain, and so often repeated in the H. Scriptures; so pressingly enforced, by such just and reasonable Considerations, that the *Dying Person* must needs be convinced in his Judgment, that it is both his Interest and Duty, *To be Charitable to the Poor.*

But notwithstanding all this, or whatever else can be said on this Subject; if either the Suggestions of *Satan*, (who envies the Happiness of *Mankind*) or the Clamours of Dissatisfied *Relations*; (who, like Vultures, wait for their Prey;) I say, if either of these can divert the *Dying Person*, from *Bequeathing to the Poor*, they will not fail to furnish him with such *Pleas* and *Excuses* as these.

T
P L E A

to the great Honour of the Reformation, we can
 declare, That Charity is
 a Popish Trick. For the
 Estates have been ruined, by
 the selling Arts of these Court
 flatterers. What Partly Land
 have been Bequeathed to the
 pious Uses of Orbs and
 for the Dead? And what
 of this Trumpery, what the
 of the Reformation befall
 ing upon us? Shall our bur
 rs Dispose of their Estates,
 and their Wills, as they
 only but these Men in Black
 pretend to Direct, and bring
 in Items for the Poor and
 Church?

A N S W E R

**O the Great Honour of
 the Reformation, we can
 Declare, That Charity is
 a Popish Trick. For**

For if a just Account of such Endowments were Published to the World, (as 'tis hoped in due time it may) it would undoubtedly appear ;

That as to the best Parts of Publick Charity (*viz.* *Founding Schools and Hospitals*) more hath been done by *Protestants* since the Days of *Edw. 6.* than by *Papists* from the *Conquest* to the *Reformation*.

But why must *Charity* be branded as *Popish*?

Indeed formerly *Popish* was a frightful Word, and of large extent in these Nations. The Reformed Service of our Church hath been condemned as *Popish*. Bishops and their *Lands* have been voted *Popish*, (for whilst *Naboth* hath a Vineyard, he shall not be innocent.) And whatever else hath Displeased, hath been nicknamed *Popish*.

But

The Cheat is long since de-
 stroyed, and the Generality of
 People are now better in-
 formed. For they plainly un-
 derstand; That what *Papists* for-
 merly did out of a mistaken
 and Superstitious Princi-
 ple, *Protestants* may now per-
 form with due and regular Man-
 ner, and so the Objection is
 removed, and the Protestant Cler-
 gy still do their Duty, in
 giving Charity, without the
 and unjust Censure of be-
 ing *unwisely affected*.

PLEA II.

THE Laws of the Land have
 taken Care of the Poor; and
 if executed, would competent-
 ly provide for them. To what pur-
 pose therefore do you exhort me to
 be charitable to the Poor, when I
 am forced, upon Complaint, to visit
 them whether I will or no?

A N-

ANSWER.

THere are indeed several Statutes in favour of the Poor.

But,

1. If these Statutes are not Executed (as many times they are not) the Poor will still want Relief ; and may starve with the Law on their side.

2. There are many Cases of Charity , for which the Laws have not provided.

Men of generous Spirits will even sink in their Misery, and endure the utmost Extremity, before they will make known their Wants to their insulting Neighbours, or be relieved by a Parish. These are proper Objects for the Charity of Wealthy Men, who besides the Payment of their Parish Rates, should be constantly doing Good in such Instances as these.

For

or true Christian Charity is
large Extent, beyond the
igation of Human Laws.
therefore, when at the great
dreadful Day, it shall be de-
ded of those Rich and Wealthy
1, *Whether they have fed the*
ry, and cloathed the naked?
ill be a very imperfect and
omfortable Answer, only to
ly, *That they paid their Rates*
be Poor.

P L E A III.

I *T Estate is but small. Were*
I as Rich as other Men, I
ht then think of Bequeathing,
being Charitable to the Poor.

A N S W E R.

your Estate is but small,
your Charity may be small
wile. For if there be first a
ng Mind, it is accepted accord-
ing

ing to that a Man hath; and not according to that he hath not.
1 Cor. 8. 12.

The Widow's Mite, being cheerfully Offered, was better accepted than the Rich Man's abundance.

P L E A IV.

M*Y Estate indeed is Content; but I have Wife and Children, and a Family to provide for. I have Debts and Incumbrances upon my Estate. And till these Expectations are answered, I have little left for Charity.*

A N S W E R.

T*True Christian Charity doth not exclude Acts of Justice (such as these now mentioned) but suppose them. 'Tis therefore your Duty to Provide for your Wife and Children. 1 Tim. 5. 8.*

But

but how must these be Provided

Not according to your *Pro-
ing* Ambition, or their ex-
agant Expectations, but ac-
cording to more sober and pru-
dent Measures.

Provide so for them, as to en-
rage their Industry, that they
live decently according to
their present Rank and Quality,
may be enabled to maintain
their Character, when they fill
their Place, and enjoy your E-
state. Beyond this do not con-
cern your Self for them. But
so wise,

2. To provide for your Self
well as your Family : And do
not hazard an Immortal Soul ;
make your Self, not only a
fool in this World, but eter-
nally Miserable in the next, to
leave them to a Grandson, which
will only instruct them to despise
their Means, and (*by making*
Pro-

Provision for the Flesh) the more artificially to ruin themselves.

3. What is suggested concerning *Debts* and *Incumbrances*, is a very uncertain Pretence : since many Men who are in Debt, may be out of it when they please.

Great Purchasers and great Dealers, who grasp at all, are seldom out of Debt. And if such Men must be excused from Charity, till they have paid their Debts, the *Poor* and the *Publick* will be little better for them. But 'tis the Duty of the Clergy,

4. To Admonish such Men, That they are obliged to be Just to God, as well as their Creditors.

They who talk so much of paying their Debts (as if that might excuse them from giving to the Poor) let them first take care to pay their Debts to God, in *Charitable Distributions*.

Which I thus prove to be their Duty. When

Incomes, which he commands them to give, as occasion require, to the *Publick* and the *Poor*.

And will they not be Just to their Great *Landlord*, as well as their lesser Creditors? Will they not pay God his own? Let them know therefore, if they neglect their Chief Rent of *Charities*, they have *forfeited* their *Charities*; and God may take the *Charities* as he pleases, *When* and *How* he pleases.

P L E A V.

A Method of Devotion for

often the Intentions of Pious Donors are Perverted:

A N S W E R.

That this may not discourage your Charity, please to Consider; That there is nothing fixt and certain in this World. And if you dare not be Charitable, because your Gift may be abused; for the same Reason, you must neither Purchase nor Bargain, because you may be Cheated.

Use therefore the best Caution, and take the best Advice you can. And when you have so done, leave the Success to God. And then, though the Wickedness of Others should pervert your Charity, yet God who is faithful, will Reward your good Intention.

And the better to avoid Abuses, Finish your Charity, in your Life,

Life, and depend not too much upon Executors and Trustees.

But lest you should not Personally settle your Charity in your Life, make choice of such *Executors*, as are of *Ability*, as well as *Integrity*: And, (in Modern Language) Who are *Responsible* as well as *Honest*.

Let the Sick Man here Examine the former Passages of his Life. And if he observes, That he hath not given to the Poor, in Proportion to his Estate, let him then supply that Defect, by Bequeathing to them a larger Charity at his Death.

And for his Conviction, let him seriously peruse the following Scriptures.

Scriptures concerning Alms-Deeds.

TO Do Good, and to communicate, forget not: for with such Sacrifices God is well pleased. Heb. 13: 16.

124 *A Method of Devotion for*

While we have time, let us do good unto all men; and especially unto them who are of the household of Faith. Gal. 6. 10.

Whoso hath this World's Good, and seeth his Brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? 1 Joh. 3. 17.

He that hath pity on the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again. Prov. 19. 17.

In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me. Matth. 25. 40, 45.

God is not unrighteous, to forget your work and labour of Love, which ye have shewed towards his Name; in that ye have ministered to the Saints, and do minister. Heb. 6. 10.

Wherefore, let my counsel be acceptable unto thee. Break off thy

Sick and Dying Persons. 125

*ins by Righteousness, and thine
quities by shewing mercy to the
r. Dan. 4. 27.*

*Sell that ye have, and give Alms:
rude your selves Bags which
e not old, a Treasure in the
avens that faileth not; where
Thief approacheth, neither Moth
rupteth. Luk. 12. 33.*

*And make to your selves Friends
the Mammon of Unrighteous-
s; that when ye fail, they may
rive you into everlasting Habi-
ions. Luk. 16. 9.*

*Blessed is he that considereth the
r; the Lord will deliver him
time of Trouble.*

*The Lord will preserve him, and
p him alive, and he shall be
ssed upon the earth; and thou
t not deliver him unto the will
his Enemies.*

*The Lord will strengthen him
n the bed of languishing: thou
t make all his Bed in his Sick-
s. Psal. 41. 1, 2, 3.*

A Method of Devotion for
Come ye Blessed of my Father,
inherit the Kingdom prepared for
you from the foundation of the
World.

For I was an hungred, and ye
gave me Meat : I was thirsty, and
ye gave me Drink : I was a Stran-
ger, and ye took me in :

Naked, and ye clothed me : I
was Sick, and ye visited me : I was
in Prison, and ye came unto me.
Matth. 25. 34, 35, 36.

Pure Religion, and undefiled be-
fore God and the Father, is this
To visit the Fatherless and Widows
in their Affliction, and to keep
himself unspotted from the World.
Jam. 1. 27.

Prayers concerning Alms-
Deeds.

Most Gracious God,
whom I Live, and N
and have my Being. Thou
plentifully provided for me

since I came into this World. I enjoy not only the Necessaries, but the Comforts and Conveniencies of this Life.

Blessed be thy Name, for this thy Goodness towards me.

O Almighty Father, thou gavest me all my Worldly Estate, that I should employ it for the convenient support of my Self, and of my Family, and of the Poor and Needy.

From
Mr. Ket-
twell.

And when I come to Thee, I can have nothing to carry along with me, but a strict Account how I have laid it out.

I must now, in a very little time, give an Account of my Stewardship, for I must be no longer Steward.

BUT I acknowledge, I have been a very unprofitable, and ungrateful Steward.

THE END

I have not only wasted thy Goods, by Luxury and Expense; But I have often neglected to Relieve thy Poor Members, when it hath been in my Power.

Lord, I Repent; and am heartily sorry that I have thus offended thee.

Lord, Pardon and Forgive me, for the sake of Jesus Christ. Amen.

AND since I can no longer possess my Estate, (for when I am gone, *I shall return no more to my House, neither shall my Place know me any more.*) Let me now be so wise to make some Provision for my Self, as well as Others, by Distributing to the Poor, who are thy Receivers.

What I give to them, I give to thee; and thou hast graciously promised to Pay it again.

I have

Sick and Dying Persons. 129

I have done with this World.
Thou my Portion, O Lord
let me find my Treasure in
Heaven. Let me there be recei-
ved into Everlasting Habitations.
through the Merits and Media-
tion of my Blessed Saviour Jesus
Christ. Amen.

*Prayer, to be used when you
Dedicate any part of your E-
state to Charitable Uses.*

Ord, thou hast given me all From
my Worldly Goods, yea, Dr. Com-
Thine own Son to be my Saviour. ber.
And I return a small part of
Thine Own in acknowledgment.
Thou needest Nothing. But
Thou hast charged me to shew my
Love to Thee, by helping the
poor.

Lord, I love and pity them,
because they are thy Friends. I
wish I could do more for them
for thy Sake.

A Method of Devotion for

For I desire Riches now for no other end, but to be more Charitable.

I Dedicate my Self, and All I have, to thy Service, by this Earnest and Pledge.

Lord, accept It and Me; and let it derive a Blessing on all I have.

O let this Alms be an Odour of a sweet Smell, a Sacrifice acceptable, and well-pleasing to Thee, through Jesus Christ. Amen.

The Sick Man having examined his *Ghority* in these *Two* Instances, viz. in *Forgiving* and *Giving*; Let him next proceed to examine the Truth of his *Repentance* in another Fruit and Effect of It, viz. *Reformation*.

Concerning which he is thus Admonished, in the Order for the Visitation of the Sick. *If he hath offended any Other, to ask them Forgiveness. And where he hath done Injury or Wrong to any Man, that he make amends to the utmost of his Power.*

Of Restitution.

THat I may distinctly explain the Nature of *Restitution*, and thence convince the Sick Person of the Necessity of it, I must Premise ;

That as our Duty is **Two-fold**, *Our Duty towards God*, and *Our Duty towards our Neighbour* ; So also Sins and Transgressions, which are a Breach and Violation of that Duty, are likewise **Two-fold**, *viz. Sins against God*, and *Sins against our Neighbour*.

Both these kinds of Sins shall certainly be Pardoned upon our true Repentance ; because God, who is *Faithful* and *Just*, hath expressly promised Pardon upon that Condition.

But now 'tis pertinent to observe, That more is required to perfect our Repentance of Sins
against

132. *A Method of Devotion for*

against our *Neighbour*; than of
Sins against *God only*.

Sins against *God only*, are sufficiently Attoned by Reformation and Amendment. When we return to our Duty, and own the Divine Authority by a sincere Obedience, the Justice of God is then satisfied, and he will again receive us into his Grace and Favour, through the powerful Intercession of our Dear Redeemer.

But now as to those Sins which do not barely Offend God, but are also Offensive and Injurious to our Neighbour, the Case is different; and there is more required to the Pardon of such Sins.

For Sins against our Neighbour, do not only include an Offence against God, (who hath commanded us to Love our Brother,) but also an *Affront* and *Injury* against Men.

And

herefore, though upon
Repentance, God will
his share of the Sin, and
not so far as it is an Act
of obedience against himself;
will not forgive the *Affront*
or *Injury* against Men, till
first brought a *Reconciliation*.
In those we have *Affront*
have made *Restitution* to
to have *Wronged*, by gi-
satisfaction for the *Damage*
been done them.

Hence we may observe,
Two-fold Offence may be
ted against our Neigh-
a *Affront*, or *Neglect* of
on. Which must be At-
y *Reconciliation*.

amage or *Injury*; not on-
s Person, but also to the
his Concerns. For which,
tion is to be made by *Re*

And first,

Of Reconciliation.

THere are some Men of such a proud petulant Humour, so delighted with the Flashes of a sportful Wit, that they do not care whom they Abuse or Disparage, provided they may but gratify their own wanton Fancy.

Others are so Envious and Malicious, so uneasy at the Prosperity of their Neighbours, that though it is not their Talent Publickly to be *Witty*, yet they cannot forbear to express their *Spleen*, by Private Resentments; by Whisperings, and Backbitings, and such like Methods of *Slander* and *Detraction*.

Now this Unsociable Temper, from whatever Cause it may proceed, is not only disturbing

Sick and Dying Persons. 235

Conversation, but is also a
in Breach of that *Friendship*,
Good Will, and *Mutual Confidence*,
which ought to be amongst
men.

For we all love to be valued
and esteemed; and nothing is
so uneasy than Scorn and Ne-
glect.

Whoever therefore shall be
guilty in either of these Instan-
ces, and thereby doth discover
Contempt of his Neighbours,
and an hostile Inclination to in-
jure them, or to vex and
quiet them, it is his Duty not
only to beg pardon of God, but
also to make such Penitential Ac-
knowledgments, as may repair
the Breach, and remove the Of-
fence, he hath given to Others.

The Church directs him,
where he hath Offended any Other,
ask them Forgiveness.

He

He must let the Persons Offended *know*, that though he's ashamed and sorry for his Faults, And must assure them, that his Temper is chang'd, and his Mind so alter'd, that they may safely converse with him, and never fear the like Indignities from him any more.

If this shall be thought a difficult Work, (for we are all backward to confess our Mistakes) the Sick Person must be reminded, that this is no more than what our Blessed Saviour requires of him.

If thou bring thy Gift to the Altar, saith he, and there, before thou Offerest it, remembreſt that thy Brother, hath taken juſt Offence, and hath ought againſt thee, (whether upon account of thy cauſeleſs Anger, in calling him Fool and Racha, or uſing any other opprobrious Language; or of any other Affront or Injury whatſoever;)

Er ; presume not to think of
 speaking God, before thou hast
 pleased him ; but leave there
 thy Gift before the Altar, and go
 thy way ; first be reconciled to thy
 Father, and then come and offer
 thy Gift, for thy Reconciliation
 to God. *Matth. 5. 23, 24.*

BUT here, for preventing of
 Mistakes, and to satisfy the
 Rules of Tender Consciences,
 must Observe Two Things:

*1. Such Reconciliation is only a
 duty, where it can be had.*

Some Men are of such a rug-
 ged Temper, as not to be Dis-
 turbed with: Or, so Revenge-
 ful, as never to be Reconciled.
 They are eternal in their Hatred,
 I will not forgive an Injury.
 their Lives End.

If

If you have been so unhappy as to provoke any of these Furies, I pity your Case. However, be not too much Discouraged: For though your Condition is Uncomfortable, it may be Safe.

When you have to deal with such Men, Express your Sorrow for Offending them. Beg Pardon for your Fault. Promise never more to repeat it. Be obliging in your Carriage for the time to come. And if this will not prevail, nor melt them into a Compliance, be not Dejected.

For God is Gracious, though Men are implacable. Neither doth God require, you should be actually reconciled, when it is not in your power. For he hath not made *Impossibilities* the Condition of your Pardon.

Do you therefore seek Reconciliation. And if you cannot obtain it, let this be your Comfort;

You have done your Duty.
And be assured; God will
not Condemn you, for the Ob-
stacy and Uncharitableness of
other Men.

*2. Such Reconciliation is only a
Duty When it can be had: And
where you have an Opportunity to
seavours it.*

**The Reason of which Caution
this.**

Men that are of a *Proud Petu-
lent Humour*, and of a *Free Sport-
ing Wit*, may (in variety of
Conversation) so often repeat
such Abusive Practices, that when
they begin to be serious, and re-
frain such Extravagancies, it will
be impossible for them to remem-
ber, what Persons they have so
abused; Or, *When* and *Where*
they find them. And consequent-
ly it will be impossible (by an
Acknow-

140 *A Method of Devotion for*
Acknowledgment of their Faults)
to be actually reconciled to
them.

In such a Case all that can be
done is this.

If there is no Opportunity of
making your Acknowledgments
at *present*, you must then firmly
resolve to do it *hereafter*, when
a fitting Season shall be offered;
and when the Persons can be
found (and decently Addressed)
that you have Affronted.

Then say as followeth.

A Protestation of Forgiveness.

From
BP. Cosins.

I Do most humbly desire all,
and every one (known or
unknown) whom I have Of-
fended, Quarrelled with, or Af-
fronted, that they would vouch-
safe to Forgive me. O Lord, do
thou forgive me. And

do freely and heartily
all the World, wherein
ny One hath Offended
one me any manner of
hatsoever: even as I de-
forgiven of God, and
bsolved from my Sins,
Merits of my Blessed Re-
Amen.

God, Bless all those From
at I have any way. *BP. Km.*
; Have Mercy on all
whose Sins I have been
accessory; and give
Grace to forgive me.

Man having thus endeavoured (so
is in his Power) to be Reconci-
hose he hath Offended: And
(he can decently do it) having
giveness of those he hath Offended
next Instance of the Sincerity
repentance, is *Restitution*. This
Directs him: *Where he hath done*
Wrong to any Man, that he make
it the uttermost of his power.

an avigiol nro

Of Restitution.

Strictly so called.

Restitution is the surest Evidence of the Truth and Sincerity of Repentance. For without Restitution, at least in the *Desire* and *Endeavour*, there can be no true Repentance of the Sin; and Consequently no comfortable Assurance of the Pardon of it. He who refuseth to make Satisfaction, when it is in his power, is not Penitent for the Injury he hath done, but would certainly repeat it, if he had Ability and Opportunity.

This is indeed a very copious Subject; and the *Casuists* are large, and sometimes intricate, in their Discourses upon it. But I must remember to whom I write. And shall therefore treat of this Subject with the greatest Plain-

sickness. Which is briefly nothing else but this.

RESTITUTION is the thing Reparation or Satisfaction another; for the Injuries we do him.

The true Method therefore to be instructed, *When and How* to do Restitution, is to examine in several Ways and Respects; whereby an Injury may be done our Neighbour.

And they are these Four.

1. To his Soul. 2. His Body.
His Estate. 4. His Good Name.

1. Of Injuries done to our
Neighbour's Soul.

Indeed the Soul being a Spiritual Substance, can neither be hurt, nor destroyed, as the Body. They who kill the Body, are not able to kill the Soul. But there

there is an Injury of an higher Nature, may be offered to the Soul. And that is, *Sin* and the *Punishment* of it. For Sin, without God's pardoning Mercy, will certainly *destroy both Soul and Body in Hell.*

The Sick Man therefore is to Examine and Recollect, What Persons, and in what Manner, he hath Tempted to any Sin: Either by his *Command*, his *Persuasion*, or *Example*. And wherein he finds himself Guilty (having *first* humbly begg'd Pardon of God) let him make Reparation to the Persons Injured, as far as he can.

Which he may attempt in this Method.

*Of Restitution with respect to
our Neighbour's Soul.*

LET him make an Acknowledgment of his Faults, to the Persons he hath Seduced (so ; and in such a manner, as becomes the Relation he stands in them.)

2. Let him endeavour, by Instruction and Counsel, to reclaim them from those Sins, which he tempted them to. And so to *recover them out of the Snare of the evil.*

Let him never be at rest, till he hath done as much, or more, for the Furtherance of their Salvation, and helping them forwards towards Heaven, as he himself contribute before to their ruin and Destruction.

H

3. If

3. If he hath been so monstrously Wicked (and there are some such Wretches) as to turn Factor for the Devil's Kingdom, by Publishing *Atheistical Books*: Or, by Writing *Filthy, Obscene, Lascivious Tracts and Poems*: Let him first as Publickly as he can, declare his Abhorrence of such his Wickedness; and then take the most effectual Methods, to *call in, stifle, and suppress those Cursed Books*.

Thus the Sick Person is to make Restitution, with respect to his Neighbour's Soul.

2. *Of Injuries done to our Neighbour's Body.*

WRongs or Injuries which may be done to the Body, are of several Degrees.

1. The highest is *Killing*. Or taking away the Life. Which we call *Murther*. Now

Now *Murther* may be committed,

1. By open Violence. When a Man either by *Sword*, or any other Instrument, takes away another's Life.

2. *Murther* may be committed *Secretly*, and Treacherously. As by *Poyson*, *False Accusation*, with such like concealed Ways.

And for the Sick Man's Conviction: And that he may distinctly examine his Conscience, how far he may have been guilty of *Murther*, I must remind him of this Rule, frequently mentioned by Divines; *viz.*

In the Negative Part of a Commandment, where any Sin is forbidden, there all Causes and Occasions of that Sin, are likewise forbidden.

According to which Rule, the *Sixth* Commandment, **Thou shalt do no Murther**, is thus to be Interpreted.

150. *A Method of Devotion for*

For the Body may be *Maimed* or *Lamed*, by depriving it of a Limb or Member. As cutting off a *Leg*, or an *Arm*, putting out an *Eye*, &c. by a violent Stroke.

And how great Wrong or Mischief this is, those who are so unfortunate as to suffer such Violence, do sensibly experience.

III. There are other Degrees of Injury to the Body: As *Wounds* and *Stripes*.

A Man may be neither *Killed*, nor *Lamed*, and yet may suffer great Damage in these Two Instances.

The Violence of the Blows may put the Blood into such a Ferment, as may end in a tedious Sickness. Which besides the Pain and Tortures in the meantime, may by the Patient's Confinement, and the Neglect of his

Business, occasion great Loss
his Estate. And what Damage
is may be, both to him and
his Family, is not easy to be de-
termined.

IV. *False Imprisonment* is ano-
ther Wrong to the Body; by de-
priving it of its Liberty. Which
is an Injury too often practised,
by Proud Insulting Rich Men,
upon their Poor helpless Neigh-
bours.

These are the several Ways,
whereby Damage and Wrong
may be done to the *Body*.

Let us next Examine, How
Restitution can be made in the
mentioned Instances.

How far the *Law* (which
protects the Body, as well as
the Estate) can Demand Resti-
tution, I submit to the Learned
that Faculty to Determine.
My Province is only to Exa-
mine; What is to be done *in foro*

Conscientiæ, in point of Conscience; where the Law is either Silent, or Evaded.

I. *Of Restitution for Murther.*

IF the *Murtherer*, who hath forfeited his Life to Justice, shall escape the Sentence of the Law; (which too often happens) He is then to Consider; What Reparation can be made for so Heinous a Crime?

Indeed, to the Person *Murthered*, no Restitution can be made: *Murther* being one of those Injuries which can never be Repaired.

But yet to his Family and his Dependants, some Reparation may be made.

If the Life of the Person killed was a Support to his Family: If his Family was Maintained by his Profession, or his Trade: Especially, if it was so Poor,

to be provided with Bread by *Day-Labour*; then the Murderer is obliged (as far as he is able) to give Support and Relief to such a Family so impoverished, in proportion to what they did receive by his Labour, which was so violently taken from them.

*Of Restitution for Wounds
and Blows.*

THE who Wounds a Man, (much more if he *Lames* him, and deprives him of a Limb) is not only obliged to pay for the Cure, but also to make Satisfaction to him and his Family for his Disability to follow his Calling. Especially, if by the Negligent Management of his Calling, and *His* had their *Livelihood* and *Subsistence*.

III. *Of Restitution for False Imprisonment.*

THE Person so Confined, is not only to be Restored to his Liberty; but also Satisfaction is to be made to him, for the Damage and Loss he hath sustained, either in his Reputation or Estate, by such Imprisonment.

Of Injuries done to our Neighbour's Estate.

THat I may deal faithfully with the Sick Man, and may give him sound Direction; I must not limit the word *Estate*, to his *Rents*, his *Money*, and his *Goods*; but must take the word *Estate* as the same with *Possession*, so as to comprehend his *Wife* and *Children*: Who are doubtless

his Property, as his
and his *Lands*.

*Injuries done to our Neigh-
bour's Wife.*

THE especial and peculiar
Right that every Man
in his Wife, is so well
known, (saith *The Author of
Whole Duty of Man*) that
were vain to say any thing in
proof of it. The great im-
portance that every Husband hath
in this Right of his inva-
sion, shews that it is sufficient-
understood in the World.
I therefore none that doth
Injury to another, can be
ignorant of the Greatness of it.
The corrupting of a Man's
Wife, enticing her to a strange
Bed, is by all acknowledged to
be the worst sort of Theft; in-
deed beyond that of the
Goods.

The

The Greatness of this Sin, and the sad Consequences of it, are so fully explained by the fore-mentioned Author, that I will not pretend to add any thing **W** my own, since it will be more for the Reader's Benefit, deliberately to peruse what is there written.

That excellent Book is very easy to be had; (it is, I hope, in most noted Families in *England*.) And therefore, if the Sick Man is concerned in this Matter, and hath been so unfortunate, and so wicked, as to corrupt his Neighbour's Wife; I desire him to Read *Sund. XI. SS. 2, 3, 4*, of that Pious Book. Where he is most pathetically admonished, of the Guilt and Danger of that provoking Sin.

And Dying Person 1597

juried does to your Neighbour
his *beir's Children* who will of
I need not say. A bondman.

In Hen a Man's Children, for
m who are doubtless his
ity, shall either by Force
be taken from him, this
ted Instance of *Theft* and
e. And by the Laws,
of God and Man, is pu-
le as such.

is sort of *Theft*, by the Ci-
uis called *Plagium*; and
who are guilty of it, *Pla-*
In our Modern Lan-
[*Spirits*, or *Kidnabbers*.
is Train and Decoy Mens
on into Ships, and then
em for Slaves in Foreign

other Instance, is the Sei-
f a young Heiress; with
gn to Marry her to some
r Person; Orelse to Lodge
n a Popish Prison, called
nery. The

158. *A Method of Devotion for*

The inveigling of a young Man, of pregnant Parts, into a Monastery, is a very great Injury, both to his *Parents* and *the Publick*; though they of the *Church of Rome* have Sanctified it with a better Name.

Another Injury to our Neighbour's Children, is the corrupting his *Daughter*, by violating her *Chastity*.

Of Injuries done to our Neighbour's Estate.

I Here take the Word *Estate* in the noted Popular Sense, for *Riches*, or *Wealth*: Whether in *Houses* or *Land*, or *Cattle*, or *Money*, or *Goods*.

Now Injury may be done to the Estate (as *The Whole Duty of Man* directs me) these *Three Ways*.

By *Oppression*, *Theft*, and *Deceit*.

I. *Op-*

1. Oppression.

Whether *Openly* and *Insult-
ingly*; by mere Power
and *Priz-
e* and *Speciously*, under
the of Law and Justice:
over, I say, such Oppressi-
on may be managed, it is a most
g Sin; against which the
God hath threatned his ven-
geance in the holy Scri-
s. *He that hath oppressed
poor and Needy, and hath
d by violence; he shall surely
his blood shall be upon him.*
E 18. 12, 13.

2. Theft.

Which is of Two Kinds.

*The With-holding what we
Pay.*

2. The

160. *A Method of Devotion for*

2. *The Taking from our Neighbour what is already in his Possession.*

Of the first sort is, *The not Paying of Debts.* Which, tho' a very great Injustice, is now so Common, that, as *The Whole Duty of Man* hath Observed; 'Men can now-a-days with as great confidence deny him that asks a Debt, as they do him that asks an Alms. Nay, many times tis made Matter of Quarrel for a Man to Demand his Own.

But as the same excellent Author doth Admonish; 'This is so great Injustice, that I see not how a Man can look upon any thing he possesses as his own Right, whilst he thus denies another his. It is the Duty of every man in Debt, rather to strip himself of all, and cast himself again naked upon God's Providence, than to feather his Nest with the Spoils of

Six and Dying Persons. 161

gives Neighbours. Sund. XI.

The *Second Part of Theft* is,

The Taking from our Neighbour what is already in his Possession.

And this Injury may be done,
1st,

More Openly and Violently.

by Robbing on the Highway. Or, by breaking into Houses and Plundering them. Or,

By *Pilfering*, or private taking away a Man's Goods unknown to him. Which we call *Stealing*.

Both these are such Acts of Vice, as make Men odious to God, and unfit for Human Society. They expose the Guilty not only to Temporal Death in this World; but also to Eternal Death and Damnation in the next.

next. As they are faithfully Admonished by *The Whole Duty of Man*. Sund. XII. SS. 1.

3. The *Third Part* of Injustice, whereby *Injury* may be done to our Neighbour's Estate, is

3. *Deceit.*

OF which there may be as many Instances, as there are Occasions of Dealing between Man and Man.

Which yet may All be reduced to these *Two Generals*.

1. *Matters of Trust.*

2. *Matters of Traffick, or Bargaining.*

1. A Man may be guilty of *Deceit* in *Matters of Trust*. Whether that Trust was committed to him ; As an *Executor*, A *Guardian*, A *Steward*, or A *Friend*.

The Sick Man therefore is to Examine, in which of these Capacities

pacities he hath been entrusted ;
and *How*, and in what Manner,
he hath discharged that Trust.

1. If he hath been an *Execu-
tor*, He is then to Examine ;
Whether he hath acted punctu-
ally according to the intent of
the *Will* ? And if his Deceased
Friend hath given him any pri-
vate Directions, of something to
be done, which he did not think
fit to Publish in the *Will* ; he
must then recollect, Whether he
hath been faithful in observing
those Directions ?

Wherein he is the more con-
cerned to be sincere ; Because, tho'
as to the Letter of the Will, the
Law will make him honest ; yet
as to those private Directions,
he is left to the Conduct of his
own Conscience.

But if he hath been false to
his Trust, and hath not honestly
paid Debts or Legacies, according
to

164 *A Method of Devotion for*

to the intention of the Deceased, but hath enriched himself by what is assigned to Others; let him then know, That tho' the Dead cannot call him to an Account, God will certainly do it.

2. If he hath been a *Guardian*, and had the Tuition of *Orphans*, *Idiots*, or *Madmen*, let him strictly examine himself; Whether he hath been faithful in the Discharge of that Trust?

Hath he honestly managed the Estate of such helpless *Orphans* or *Idiots*; Disposing all their Concerns to the best Advantage?

Hath he been kind and affectionate to their Persons, and pitied their Weakness?

But if he hath insulted over them, and taken the advantage of their *Non-Age*, and other *Natural Defects*; If he hath Oppressed

Sick and Dying Persons. 165

afflicted and Abused them; let
 n know and Consider; That
 his Redeemer who is mighty;
 will plead their Cause, revenge
 his Wrongs, and punish his In-
 justice.

3. Hath the Sick Person, as a
 eward, or a *Servant*, been en-
 trusted with an Estate, in whole
 in part? And being thus en-
 trusted, hath he carelessly lost,
 prodigally embezzled, or un-
 lawfully converted, his Ma-
 ster's Goods to his own Use? If
 so, Let him then remember that
 the *Law* of God is a *Summons*; Give an
 account of thy *Stewardship*; for
 thou mayest be no longer *Steward*.
 Luke 16. 2.

4. Hath the Sick Person, on
 any Occasion, been entrusted as
 a *Friend*? Let him examine, if
 he hath been faithful to that
 trust. Friend-

Friendship is so obliging a Relation, and the Instances of Kindness, wherein it may express itself, are so various, I must not pretend to repeat them.

I shall only mention one Case, which may direct the Sick Man's Examination in many others of the like nature.

A. B. borroweth a Sum of Money of C. D. and promiseth speedily to repay it. C. D. in confidence of his Friendship, lends A. B. the Money, without Bond or Note, or any Witness of the Loan.

C. D. shortly after Dieth. And a little before his Death, amongst Other Debts owing to him, mentions this Sum which was Borrowed by A. B.

C. D. being Dead, his Executor demands this Money of A. B. Who denies that he ever borrowed such a Sum of C. D. The Executor having no Proof but the Testimony
of

*he Deceased C. D. loseth the
ey.*

If the Sick Man hath, in the
rse of his life, been guilty of
a Fraud as this, or any o-
f the like nature; he must
only beg *Pardon* of God,
h the deepest Humiliation,
also must make *Satisfaction*
Restitution to the Persons
cerned. As I shall shew in
proper Place.

These several Ways a Man
y be guilty of *Deceit* in Mat-
of *Trust*.

But he may further be guilty
of *Deceit*,

2. *In Matters of Traffick*, or
gaining.

And herein *Fraud* may be com-
ted, both by the *Seller* and
Buyer.

1. The

1. The *Seller* may be guilty of a Cheat ; By denying or concealing the Faults of what he Sells : Or, by over-valuing his Goods ; and so taking advantage of the Ignorance and Unskilfulness, or perhaps the Fancy of his Chapman.

Another Instance of Injustice in the *Seller*, is to impose upon his Customers with false *Weights* and *Measures*. Which some are so impudent as to practise ; tho' when discovered, they pay dear for the Cheat.

2. The *Buyer* likewise, though indeed not so often, may be guilty of Fraud. Sometimes it happens, a Man may not know the true Value of what he Sells : And then it would be unjust in the *Buyer* to impose upon him.

But

But the chief Instance of *Fraud* the *Buyer*, is to take advantage of the great necessity of the *Seller*.

A Man, for instance, who by knows the Value of his Goods, is in so great a strait for want of ready Money, that he is willing to sell at any price; and his Necessity will not permit him to stay for a Market-price; but he is forced to take what shall first be offered. In such a Case, to take advantage of his Necessity, is very un-

The Frequency and Injustice of these Practices, both in the *Buyer* and *Seller*, are more particularly Described, and Condemned and Admonished against, by the Excellent Author of *The Moral Duty of Man*. Sund. XII. 5, 6, 7, 8, 9, 10. To which I refer.

There several Ways Damage and Wrong
may be done to our Neighbour, with re-
spect to his Possessions and Estate.

Let us next Examine, How far Restitu-
tion can be made in the forementioned
Instances.

*Of Restitution for Injuries done
to our Neighbour's Wife.*

THere are some Injuries of
such a nature, that they
never can be Repaired; and
consequently, it is impossible to
make full Restitution for them.

Of this sort are *Murder* (which
we have already considered) and
Adultery.

But although the Damage of
this Sin of *Adultery*, can never
be entirely repaired, yet in part it
may. And when we cannot do
as much as we should, 'tis but
just and necessary, that we do as
much as we can.

Now

Now in *Adultery*, an Injury & Damage is not only offered the *Wife*, but also to her *Husband*, her *Family*, and *Dependents*.

It too often happens, That by such Adulterous Embraces, a various Issue is brought into a man's Family; to share both in the Maintenance and Portion of his own Children.

In such a Case, the Adulterer can never pretend effectually to repent, (which yet he must, if he shall never enter into the kingdom of God. 1 Cor. 6: 9, 10.) say, he cannot effectually Repent, without restoring to the family, as much as he hath by his means robbed it of.

In plain Terms: The Adulterer is obliged (so far as he is able) to keep and maintain those Children, which he is convinced in his Thoughts, are the fruit of his Lust.

*Of Restitution for Injuries done
to our Neighbour's Children.*

THese sort of Injuries do so seldom happen, that it may seem superfluous to give Directions concerning them. But if any Man hath been so Wicked as to be guilty of such Practices; If, for instance, he hath seduced and inveigled Children from their Parents and Guardians; Or Apprentices from their Masters, (let the Design be what it will;) he is obliged, so far as he is able, to restore them, and bring them back to their Parents Families, or their Master's Service.

But these, I say, being Cases that do not often happen, I will add no more concerning them; But shall leave such Persons, when discovered, to the Punishment of the Law.

But

Sick and Dying Persons. 173

But there is one Instance of
ury to our Neighbour's Chil-
n, I doubt, is too frequent ;
therefore I must not omit to
e. Directions concerning it.
I that is, *The Corrupting his*
ughter, by Violating her Cha-
ry.

Now we are to Examine ;

What Restitution is to be made
in such a Case as this ?

The Resolution of this, and
other Practical Cases, doth
much depend upon *Particular*
umstances, that without a
inct Knowledge of such Cir-
stances, it is impossible to
e such a General Answer, as
be safely depended upon in
Particular Occasions.

However, thus far, in the *Ge-*
l, we may safely determine
Matter.

I 3

That,

174 *A Method of Deuotion for*

That, He who hath violated the Chastity of a single Person, (if the Fact was committed on that Condition, and if she with the Consent of her Parents shall require it;) is obliged to Marry her.

But if either for the difference of Quality, or some other Reason, her Parents shall not give Consent that he Marry her; (or if she her self shall refuse him;) then he is not only obliged to Maintain the Fruit of his Lust; but also to make such Satisfaction to the Person injured, by Dowry or otherwise, as equal judicious Persons, who know both their Circumstances, shall Appoint and Determine.

Of the Nature and Extent of the Duty of Marriage.

*Of Restitution for Injuries done
to our Neighbour's Estate.*

THese Injuries are many,
and very often committed.

But whenever the Sick Man,
upon a strict Recollection, shall
observe, that he hath been guilty
in any instance; he is then
obliged, so far as he is able, to
make *Restitution*.

If he hath been guilty of *Oppression*. If by his Power or Interest; If by his Knowledge in the Law, or Skill in Business; he hath deprived his Neighbour of his Right; he is obliged to *Restitution*.

If he hath been guilty of
Theft; Either

1. By withholding what he
should Pay; and not discharging
I 4 ing

176 *A Method of Devotion for*

ing just Debts of what kind so ever. Or,

2. By taking from his Neighbour what is already in his Possession.

Whether Openly and Violently, by Robbing: Or more Privately, by Filching and Stealing his Money, his Cattle, or his Goods: he is obliged, in all these Instances, to make Restitution.

If he hath been guilty of Deceit; Either
In Matters of Trust.

Whether that Trust was committed to him, As an *Executor*, a *Guardian*, a *Steward*, or a *Friend*, (the Particular Duty and Obligation of all which Relations, I have distinctly considered.) If in any of these Instances he hath betrayed his Trust, he is then obliged, so far as he defrauded, and hath brought

might Damage and Loss to the
Persons concerned ; I say, so
he is obliged to make Resti-
tution.

If he hath been guilty of De-
ceit, *scilicet*,
t. In Matters of *Traffick* or
gaining. By whatever In-
dice such Fraud may be com-
mitted, (some of which Me-
ds of Deceit I have already
mentioned, and shall not now
repeat ;) the Sick Man is obli-
ged to make *Restitution*. That
Whatever Damage and Loss
Person may suffer, by his
dulent cheating Methods, he
is obliged to Repair, in as full
manner, as his present Cir-
cumstances will admit.

Brevity of my intended Discourse,
will not permit me to enlarge all Parti-
culars. But there is one Instance of De-
ceit I must not omit. 'Tis the Case of
those Who have Compounded with their Cre-
ditors.

This Practice is so frequent, and the Obligation to make Restitution for it, is I doubt, so little considered; that it will be very useful to give Directions concerning it.

And that what I shall say, may make the greater Impression; I shall Answer this Case in the very Words of AB. *T. 1. 1. 1.* For though my Meanness may be neglected, his Judicious Determination will, I hope, be Convincing.

The CASE.

Here it will be proper to consider the Case of those, who have Compounded with their Creditors for a small Part; *Whether they be in Conscience and Equity released from the whole Debt?*

A N S W E R.

I Am loth to lay unnecessary Burdens upon Mens Consciences, therefore I am very tender

der in resolving such Cases. But I ought to have a more tender Care of the Souls of Men, than of their Estates.

Therefore to deal plainly, and to discharge my Conscience in this Matter, I think such Persons, notwithstanding the Composition, do stand obliged in Equity and Conscience for the whole Debt; and are bound to discharge it, so soon as they can with tolerable Convenience. My Reason is, Because tho' they be discharged in Law, yet the Law does not intend to take off the Obligation of Conscience or Equity, which they are under; but leaves that as it found it. Thus the Case stands.

Men who are in a way of Trade, are engaged by the Necessities of their Calling, to venture a great part of their Estate in other Mens Hands; and by this means become liable
many

' many times to be undone with-
 ' out their own fault. There-
 ' fore, it is usual, when any Man
 ' in a way of Trade becomes
 ' disabled, for the Creditors to
 ' make such a Composition with
 ' him, as his Estate will bear;
 ' and upon this Composition, to
 ' give him a full Discharge, so
 ' as that they cannot afterwards
 ' by Law require of him the
 ' Remainder of their Debt.

' Now, though this be a favour
 ' to the Debtor, yet it is princi-
 ' pally intended for the Benefit of
 ' the Creditor.

' Because it being his Act, it
 ' is to be presumed, that he in-
 ' tended it as much as may be,
 ' for his own Advantage.

' And so it is. For the Credi-
 ' tor hath as much Satisfaction
 ' at present, as can be had. And
 ' the Debtor is hereby left in a
 ' Capacity of recovering himself
 ' again

gain by his Industry and Diligence. Which could not be, if he were not fully Discharged.

For if he were still liable for the rest, he would continually be obnoxious to Imprisonment; which would render him incapable of following his Calling. Or if he were at Liberty, he could have no Credit to enable him to do any thing in his Calling. For who would trust a Man with any thing, who is liable every Moment to have it taken from him?

So that the Reason of this plenary Discharge is this. That Men, who are otherwise hopeful, and in a fair Probability of recovering themselves, may not be rendered incapable of getting an Estate afterwards; whereby they may Support themselves, and Discharge their Debts.

Now

‘ Now this Discharge being
 ‘ given in order to these Ends,
 ‘ it cannot be imagined that it
 ‘ should be intended to defeat
 ‘ them. But it is in all reason
 ‘ to be supposed, that the Credi-
 ‘ tors did not intend to take off
 ‘ the Obligation of *Equity* and
 ‘ *Conscience*; only they designed
 ‘ to put the Man into a Condi-
 ‘ tion of doing something, to-
 ‘ wards the enabling him to dis-
 ‘ charge his Debt.

‘ So that unless it were ex-
 ‘ press’d at the Composition, that
 ‘ the Creditor would never ex-
 ‘ pect more from him, upon ac-
 ‘ count of *Equity* and *Consci-*
 ‘ *ence*, but did freely forgive
 ‘ him the rest, the contrary
 ‘ whereof is usually done; I say,
 ‘ unless it were thus express’d,
 ‘ there’s no reason why the Cre-
 ‘ ditor’s favour, in making a
 ‘ Composition, should be abused
 ‘ to his Prejudice; and why a

‘ Le-

Legal Discharge, given him on purpose for this Reason among others, to put him into a Capacity of Recovering himself, and giving full Satisfaction; should be so interpreted, as to extinguish the *equitable Right* of the Creditor to the Remainder of his Debt. *V. ABP. Tilton's Sermon. Vol. VIII. p. 413.*

have retired this Case at large, for the Conviction of all Persons concerned.

And if the Sick Man hath been guilty in this Instance, by making a fraudulent Composition: and hath enriched himself by cheating his Creditors, (as too many, especially of late, have done,) I admonish him, in the Name of God, (so far as his Circumstances will admit) to make *speedy Restitution*.

And because Men are apt to be too favourable to themselves; let him take the Advice of his *Spiritual Guide*, or some other Prudent Friend, *How*, and in *What Manner*, to make such Restitution.

124 *A Method of Denotation for*

Of Injuries done to our Neighbour's Reputation, and Good Name.

A Good Name is better than precious Ointment. Eccl. 7.

1. And accordingly, as all other precious things, ought very highly to be valued and secured.

Not only for that private Benefit which it brings to a Man's own Person, (*a good Report maketh the Bones fat.* Prov. 15. 30.) but chiefly for that Publick Capacity which it gives us, to be more signally Instrumental to the Welfare of Others.

And therefore, to injure a Man's Reputation, and to deprive him of his Good Name, is the highest Injustice.

Now there are *Two* Principal Ways, to which all Others may be reduced, whereby this Injury may

be and Dying Persons.

done. 1. Slander. 2. De-

Of Slander.

Slander, is to speak
falsely against our Neigh-
bour's Prejudice. By accu-
sation of such Defects and
as he is not guilty of.
It may be done, Either

publickly. By accusing him
in Court of Justice. When
witnesses shall rise up, and
say his Phrase, lay to his
things that he knew not.

II. Or,
privately. When Malicious
People do run about
Companies, Whispering
slandrous Stories, and In-
ter their false Reports.
It is usually done in this

I. Some-

1. Sometimes the Slanderer doth invent the Story in plain English, is guil down-right Lye.

Such a Man said or did Thing; which he never did in his whole Life. On

2. If he did not in yet if he reports it as when he knows it to be On

3. Having no certain ledge whether it be false if then he doth Divulge such Artifice and Design, Dispose and Prejudice thers to Believe it: He w thus, in any of these W port a Falshood, he is Slander.

Nay further,

On

3. A Man may be guilty of *Slander* by speaking *Truth* : For all *Truths* are not to be spoken. At least, not at all *Times*, nor before all *Persons*.

Indeed, Where the *Glory* of *God*, and the *Publick Welfare* are *Concerned*, the *Faults* of *Men* are not to be *Concealed*, but may and ought to be *Published*.

But when such *Discovery* shall be *Unseasonable*, and *Uncharitable*; And the *Faults* of a *Man* shall be *Reported* out of *Spleen* and *Revenge*; only to diminish his *Esteem* and *Reputation* in the *World*: In such *Circumstances*, the *Reporting* even of *Truth*, may be a *Slander*.

of

Of Detraction.

TO *Detract*, according to the Notation of the Word, is to take off, or withdraw from, to lessen or impair the Reputation of another. It is to deny our Neighbour to have those Virtues and Endowments, which he really hath.

Wherein the Detractor commonly proceeds in this Method.

1. Being to give a Character of another, he chiefly takes notice of his Faults and Failings, (which to be sure no man can want;) and these he aggravates and improves. And not only real Faults, but even the Suspicions of them; the Whispers and Jealousies of Malicious People shall be insisted upon.

2. All

2. All the good Qualities and Endowments, the Virtues and Graces of his Brother, (whereby he may be serviceable to the publick) these shall be studiously concealed, or gently past over.

3. If these are so eminent and conspicuous as not to be hid, he will then faintly acknowledge them. But with such Diminishing Arts, such *If's* and *And's*, and *&c.* (those Expletives of Malice) that he will thereby blast the fairest Reputation.

4. The Detractor will not take notice of a Man's General Conversation, the constant Course and Practice of his Life, (which ought to be the Measure of his Censure;) but he fixeth upon some single Failing; Which most Triumphantly he enlargeth upon,

And in whatever Instance the Sinner
is convinced, upon a strict Examination
that he is Guilty; let him first
seek the Pardon of God, and then make a
knowledge and Reparation
as far as he can, to the Person Injured and

*Of Restitution for Injuries
to our Neighbour's Reputation
and Good Name.*

IF the Sick Man has
been guilty of *Slandering* or
biting his Neighbour, let him
heartily Repent of this
sinful Sin, that so he may

of the Sin, with due Sorrow for the former *Miscarriage*; but also a sincere Endeavour to make Satisfaction for the Injury done.

It is therefore requisite, that the Slanderer do readily, freely, and ingeniously *Retract*, what hath been spoken amiss; and *Vindicate him*, whom he hath injuriously *Aspersed*. And also that he endeavour by his *future Kindness* towards him, to make some Compensation for his *former Rudeness*.

Let the Sick Man here recollect the Passages of his Life. And if he doth observe, that he hath Defrauded and Injured any Man in his Good Name; If by Slanders, false Stories, and Malicious Representations, he hath put a Blot upon his Reputation; and thereby hath advantaged his Enemies, disengaged his Friends; and so stopt his Promotion, or hindered his Trade.

is, He must let him ~~regain~~
in the Apprehensions of all
but of those most ~~easy~~
who by his Means were ~~to~~
to think ill and hardly of

Thus the Sick Man is ~~a~~
to make Restitution, not ~~an~~
an Acknowledgment of his
but also by a studious Vin
on of the Person Injured
doing him Honour, and
ing his Credit in all fitting

And if the Injury be irr
ble, as it frequently hap
(for we can hardly so effe
ly Vindicate a Man, as w
Defence him

ally if it prove really prejudicial to a Man in his Calling and Civil Interest; if no other satisfaction will be accepted, it is to be made in Money; which, *Solomon* says, *Answers all things.*

And this is the rather to be done; Because the Reason and Equity of Human Laws, hath thought fit to assign this Way of Satisfaction in many Cases, upon notions of Scandal and Defamation.

Now whatever the Law would give in any Case, if the Fact could be proved; that is the least which the Slanderer is bound in Conscience to do, though the Law cannot take hold of him.

To Conclude this Matter.

Whosoever pretends to *Repent* truly for all his Sins past, (as the Sick and Dying Man is supposed to Do;) He must, by all Prudent Means, endeavour

K to

to restore his Neighbour, to that degree of Credit he hath deprived him of. And this is so necessary towards obtaining Pardon of the Sin, that none must expect the One, without performing the Other.

What I have now said concerning *Restitution*, will, I hope, be considered by the Sick Man.

And if his Weakness is such, that he cannot read it himself; then let some of his Attendants read it to him.

And I do the more earnestly desire this of him; Because (as a Judicious Writer hath observed, in his *Directions for the Sick*;) 'This Point of *Restitution* and *Satisfaction* for Injuries is very tender, and ought to be pressed home upon the Consciences of Men. For unless they make amends to all whom they have *Wronged*, or *Defrauded*, or *Slandered*, (so far as they have Ability to do it;) they cannot expect Forgiveness from God for such Offences. And then let them think what their Doom is likely to be.

It may be added, That such *Restitution* ought to be made immediately, upon the first Conviction of the Mind, if 'tis possible.

Sick and Dying Persons. 195

possible, and cannot safely be left to
Heirs and Executors: Who may defeat
the good Resolutions of the Penitent.

Scriptures concerning Resti- tution.

Render to all their Dues.
Rom. 13. 7.

Let no man go beyond and de-
raud his Brother in any matter:
because that the Lord is the Aven-
ger of all such. 1 Thess. 4. 6.

If thou sell ought unto thy Neigh-
bour, or buyest ought of thy Neigh-
bour's hand; ye shall not oppress
ye another. Lev. 25. 14.

Thou shalt not have in thy Bag
divers Weights; a great and a
small.

Thou shalt not have in thine
house divers Measures; a great
and a small. Deut. 25. 13, 14.

A false Balance is Abomination
to the Lord. Prov. 11. 1.

Divers Weights, and divers Measures, both of them are alike Abomination to the Lord. Prov. 20. 10.

The Wicked is he that borroweth, and payeth not again. Psal. 37. 21.

If a man borrow ought of his Neighbour, and it be hurt or Dye, the Owner thereof being not with it, he shall surely make it good. Exod. 22. 14.

He shall Restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep; or the thing lost which he found: Or all that about which he hath sworn falsely. Levit. 6. 4, 5.

And Samuel said unto all Israel, Behold, here I am; Witness against me before the Lord, and before his Anointed: Whose Ox have I taken: Or whose Ass have I taken: Or whom have I Defrauded? Whom have I Oppressed? Or of whose hand

Sick and Dying Persons. 197

hand have I received any Bribe, to blind mine Eyes therewith: and I will restore it you. 1 Sam. 12.

1, 3.

Zacheus stood, and said unto the Lord; Behold, Lord, the half of my Goods I give to the Poor: and if I have taken any thing from any Man by false Accusation, I restore him Four-fold. Luk. 19. 8.

If the Wicked restore the Pledge, give again that he hath Robbed; walk in the Statutes of Life without committing Iniquity; he shall surely Live, he shall not Die.

None of his Sins that he hath committed, shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Ezek. 33. 15, 16.

198 *A Method of Devotion for*

Scriptures concerning Backbiting and Slandering.

Speak not evil one of another.
Jam. 4. 11.

Let all bitterness, and wrath,
and anger, and clamour, and evil-
speaking, be put away from you,
with all malice. Eph. 4. 31.

He that uttereth a Slander, is
a Fool. Prov. 10. 18.

Whoso privily slandereth his
Neighbour, him will I cut off.
Psal. 101. 5.

Lord, who shall abide in thy
Tabernacle? Who shall dwell in thy
holy Hill?

Even he that backbiteth not
with his tongue, — nor taketh up
a reproach against his Neighbour.
Psal. 15. 1, 3.

Thou shalt not go up and down,
as a Tale-bearer among thy People.
Levit. 19. 16.

Where

Sick and Dying Persons. 199

*Where no wood is, there the
fire goeth out: so where there is
no Tale-bearer, the strife ceaseth.*
Prov. 26. 20.

*A Whisperer separateth chief
friends.* Prov. 16. 28.

A Prayer for Restitution.

O Most Just and Holy God ;
who hast commanded me
to make Restitution to All those
I have any ways wronged ; Give
me Grace, I beseech thee , that
whenever Instance I have In-
jured my Neighbour , either in
his Soul, his Body, his Estate, or
his good Name, I may beg his Par-
don. And as I have Opportuni-
ty, let me make him Satisfaction
and Reparation, to the utmost of
my Power.

And where my own Power
and Ability fails, do thou, O
blessed Lord, according to thy
customed Goodness, make him

and K 4. a full

200 *A Method of Devotion for*

a full and ample Retribution
And this I beg for the sake of Je-
sus Christ. *Amen.*

I have now endeavoured to Direct the Sick
Man, How he may know, *Whether he Re-
pent him truly of his Sins?*

And am next to Admonish him, to finish
his Repentance, and to make it as perfect
as he can.

And what he is further to Do, may be re-
duced to these *Three Particulars.* 1. *Con-
stant and Daily Prayers.* 2. *Receiving the
Holy Communion.* 3. *The Absolution of the
Church.*

Of which I shall Treat in a distinct Chap-
ter, under this Title; viz. *The Daily Pray-
ers of the Sick Man, and other Instances of
his Devotion.* Of which in its proper
Place,

And shall now proceed to the *Third Instance*
of the Sick Man's Duty. And shall en-
quire,

3. *How the Sick Man is to exer-
cise Faith and Trust in God?*

THat I may Treat distinct-
ly of this Matter, I must
premise; That the Word *Faith*
(amongst other Significations)
doth

th denote *Two Things.*

1. The Object of Faith, Or, those Truths and Doctrines which the Sick Man is obliged to Know and Believe.

2. Faith doth denote that Act of the Soul, which doth assent to, or receive those Doctrines; and doth practically improve em.

Now the Sick Man is to examine his Faith in both these Respects.

1. He is to examine, Whether his Belief is Sound and Orthodox? Or, in the Words of our Church, *Whether he do Believe as Christian Man should, or No?* as it is more fully expressed in the Office of Baptism, *Whether he Know and Believe all those Things, which a Christian ought to know and Believe to his Soul's Health.* That is, Whether he

believe all those Truths that are necessary to Salvation.

The which Truths and Doctrines are contained *Primarily*, and at large in the H. Scriptures, (which are the Rule of the Christian Faith;) But *Secondarily*, and more Compendiously, in the *Apostles Creed*.

This Creed the Sick Man promised to Believe at his Baptism: And doth now Profess to Believe at his Death.

And therefore let him seriously and deliberately repeat it, with the following Explications.

Sick Man's Faith

O R

R E E D.

*Believe in God the
Father Almighty, Maker
Heaven and Earth.*

The Explication.

*Living him as my Father,
Reverencing him as the AL-
ly; and Committing my
and Body to him, as to a
ul Creator.*

The Creed.

*And in Jesus Christ his
begotten Son our Lord.*

The

The Explication.

I Believe in Thee, O thou King of Glory, the everlasting Son of God the Father, and our Lord Jesus Christ; that thou art very God of very God, begotten not made; Being of One Substance with the Father, by whom all things were made. Who for us Men, and for our Salvation came down from Heaven.

The Creed.

And that he was Conceived by the Holy Ghost, born of the Virgin Mary.

The Explication.

I Believe, O Holy Jesus, That thou, who art God Blessed for ever, wast Born in Time; and by the Operation of the Holy Ghost, wast

It made very Man of the Substance of the Virgin Mary; and it without Spot of Sin, to make clean from all Sin.

The Creed.

That he Suffered under Pontius Pilate; was Crucified, Dead and Buried.

The Explication.

Believe, O Blessed Jesus, that thou didst *Suffer*, what otherwise we must have Suffered, for ever.

That thou wast Crucified, to us free from the Curse of the Law.

That thou didst Die, and thereby take away the Sting of Death.

That thou wast Buried in the Grave, and hadst the Victory over it.

The

The Creed.

That he went down into Hell.

The Explication.

OUR Saviour's Soul being separated from his Body, did immediately go into the Place appointed to receive happy Souls after their Departure from the Body, and Resignation into God's hands.

"If we do thus interpret our Saviour's *Descent into Hell*, for his Soul's going into the Common Receptacle and Mansion of Souls; we shall, so doing, be sure not substantially to mistake. *P. Dr. Barrow on the Creed. p. 404.*

The Creed.

And also did rise again the Third Day.

The

The Explication.

Doing the First-fruits of them
in Sleep: Who are thereby
Tured, that *their Bodies* also
shall be raised again.

The Creed.

And hold constant motion
in the same manner as was
the same motion as was
the same motion as was

The Explication.

with the same

There to prepare a Place for
the same motion as was
the same motion as was

The Creed.

And siteth at the right
hand of God the Father All-
mighty.

The

A Method of Devotion for

The Explication.

There to make Intercession
for us. Our only Advocate with
the Father.

The Creed.

And from thence shall come
again at the end of the world
to judge the Quick and the
Dead.

The Explication.

I will judge my Self here,
that I may not be there con-
demned with the World.

I meekly beseech thee, O Fa-
ther, to raise me from the Death
of Sin unto the Life of Righte-
ousness; that when I shall de-
part this Life, I may rest in
hope.

And

And that at the General Re-
fection in the last Day, I may
be found acceptable in thy sight,
I desire that Blessing which
thy well-beloved Son shall then
pronounce to all that love and
fear thee, saying, Come ye blessed
Children of my Father, re-
ceive the Kingdom prepared for
you from the beginning of the
world.

The Creed.

**I And I Believe in the Ho-
ly Ghost.**

The Explication.

The Lord and Giver of Life,
who proceedeth from the Fa-
ther and the Son; who with
the Father and the Son together
are worshipped and glorified,
and spake by the Prophets.

The

There
for us
the Fath

And
again
to judg
Dead.

I will
that I m
demned v

I meek
then, to
of Sin un
oulsels;
part

tion.

hath given
mandment to
declare and
People, being
lution and Re-
ins.

need.

Section of the

placation.

all rise again with
and shall give Ae-
eir own Works.

The Creed.

erlasting

A Method of Devotion for

The Creed.
The Holy Catholic Church.
 next line: not covered
 has over *The Explication.*

The Mystical Body of Christ
 whereof *He* is the only Head:
The Creed.

The Communion of Saints.

The Explication:

Being joyned together in *Faith,*
Hope, and *Charity*, and mutual-
 ly participating of one anothers
Prayers.

The Creed:

The Remission of Sins.

The

The Exhortation

Highly God hath given
us and Commandments to
sinners, to declare and
unto to his People, being
in, the Absolution and Re-
mission of their Sins.

The Creed

The Resurrection of the
The Exhortation

Men shall rise again with
Bodies; and shall give Ac-
count for their own Works.

The Creed

The Everlasting Life of
The

The

The Explication

They that have done Good,
shall go into Life Everlasting:
and they that have done Evil,
into Everlasting Fire.

*A Protestation after the private
Reciting of the Creed.*

From
B^p. Cosins.

IN this Faith, which I do unfeignedly and wholly Believe, as a true Member of Christ's Catholick Church, do I purpose to finish my Life.

And if ought shall happen by the Violence of my Sickness, or the Suggestions of my Ghastly Enemies; whereby I shall come to *Think*, or *Say*, or *Do* any thing contrary to this holy Faith; I do here revoke it before-hand. And protest from my *Soul*, even before Christ and his holy Angels,

gels, that I give no consent thereunto.

Giving most humble and hearty Thanks unto my loving Creator and Redeemer; that by the wonderful Goodness of his Bounty, he hath vouchsafed to bring me to the Knowledge of this Faith in him.

Which with my Soul and Body, I commend into his most holy and merciful Hands; now, and at the Hour of my Death.
Amen.

Thus the Sick Man may examine his Faith, as it denotes the Object of his Belief.

And since he believes the Creed, he may comfortably be assured, that his Faith is Sound and Orthodox; and that he believes all those Truths and Doctrines that are necessary to Salvation.

But the Sick Man is further to examine and exercise his Faith, as it denotes Trust and Confidence in God. Whereby he doth cheerfully rely and depend upon God, under all the Difficulties both of Soul and Body.

The Sick Bed is a State of *Trial* and *Temptation*; of *Labour* and *Sorrow*. Of *Trial* and

*Of the Sick Man's Trast-
fidence in God, with
his Soul.*

THIS a known Method Satan, the great of Mankind, to perplex sturb those pious Souls, he is not able to ruin. W cannot lull them into S and thereby prevent th pentance, he then endeavor to fright them with the E nefs of their Sins, as to them to Despair.

And such Assaults ar

Sick and Dying Persons. 215

therefore the Tempter shall
est to the Sick Man ; That
ins are so many, or so great
it to be forgiven ; let him
humbly acknowledge the
ce of God, and his own De-
ts ; and say ;

*My confusion is continually before
and the shame of my face hath
red me. Psal. 44. 15.*

*Thou hast set mine iniquities be-
thee, my secret Sins in the
of thy Countenance. Psal. 90.*

*My flesh trembleth for fear of
; and I am afraid of thy Judg-
ts. Psal. 119. 20.*

*Enter not into Judgment with
Servant, O Lord, for in thy
: shall no man living be justifi-
Psal. 143. 2.*

*If thou, Lord, wilt be extreme
mark what is done amiss ; O
d, who may abide it : Psal.
1. 3.*

But

216 *A Method of Devotion for*

But then let him comfortably add :

But there is mercy with thee, therefore shalt thou be feared.

V. 4.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his Anger for ever, because he delighteth in Mercy. Micah 7. 18.

The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping Mercy for Thousands; forgiving iniquity and transgression and sin. Exod. 34. 6, 7.

Let this Consideration of God's Mercy support his Spirits under the greatest Dejection. But then let him hope for, and expect that Mercy, only for the Merits and Mediation of Jesus Christ.

To him give all the Prophets witness, that through his name who-

Sick and Dying Persons. 217

*never believeth in him, shall
have remission of sins. Acts 10.*

*neither is there salvation in a-
nother : for there is none other
under heaven, given among
whereby we must be saved.*

4. 12.

*the height therefore of his
Glory, and the greatest De-
ficiency, let him look unto Je-
sus the Author and Finisher of our
Faith. Heb. 12. 2.*

*when Jesus, which delivered us
from the wrath to come. 1 Thess.*

2.

*When all Worldly Comforts
and Supports do leave him, let
him then lean upon, confide in,
and put his full Trust in the Bless-
ed Jesus; Who is able to save them
in the uttermost, that come unto
him; seeing he ever liveth
to make Intercession for them. Heb.*

Comfortable Places of Scripture,
to be read by those who are
tempted to Despair.

Seeing then that we have a great High-Priest, that is passed in to the Heavens, Jesus the Son of God, let us hold fast our Profession. For we have not an High-Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without Sin.

Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. 14, 15, 16.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1. 15.

And if any man sin, we have an Advocate with the Father, Jesus

Sick and Dying Persons. 219

s Christ the righteous.

*And he is the propitiation for
r sins: and not for ours only,
it also for the sins of the whole
world. 1 Joh. 2. 1, 2.*

*If we confess our sins, he is
faithful and just to forgive us our
sins, and to cleanse us from all un-
righteousness.*

*And the blood of Jesus Christ
his Son cleanseth us from all sin.
Joh. 1. 9, 7.*

*For God so loved the world, that
he gave his only begotten Son, that
whosoever believeth in him, should
not perish, but have everlasting
life.*

*For God sent not his Son into
the world, to condemn the world;
but that the world through him
might be saved. Joh. 3. 16, 17.*

*For the Son of Man is come to
redeem that which was lost. Matth.
8. 11.*

*Come unto me all ye that labour,
and are heavy laden, and I will
give you rest. L 2 Take*

burden is light. Mattn.
29, 30.

*They that are whole,
need of the Physician,
that are sick: I came not
righteous, but sinners
tance. Mark 2 17.*

*I say unto you, that jo
in heaven over one sinner
penteth. Luk. 15. 7.*

*The Lord is not slack c
his promise, (as some
slackness) but is long-su
us-ward; not willing
should perish; but that*

Sick and Dying Persons. 221

*ow shall he not with him also free-
i give us all things ?*

*Who shall lay any thing to the
charge of God's elect ? It is God
that justifieth :*

*Who is he that condemneth ? It
is Christ that Died, yea rather that
is risen again, who is even at the
Right hand of God ; who also maketh
Intercession for us. Rom. 8.
31, 32, 33, 34.*

*My sheep hear my voice, and I
know them, and they follow me.*

*And I give unto them eternal
life, and they shall never perish,
neither shall any pluck them out of
my hand.*

*My Father which gave them me,
is greater than all : and none is a-
ble to pluck them out of my Fa-
ther's hand.*

*I and my Father are One. Joh.
10. 27, 28, 29, 30.*

*There hath no Temptation taken
you, but such as is common to man :
but God is faithful, who will not*

222 *A Method of Devotion for*

suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10. 13.

Because greater is he that is in you, than he that is in the world. 1 Joh. 4. 4.

Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not. Luk. 22. 31, 32.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Joh. 17. 15.

And the God of Peace shall bruise Satan under your feet shortly. Rom. 16. 20.

*O Death, where is thy Sting?
O Grave, where is thy Victory?*

*The sting of Death is Sin;
and the strength of Sin is the Law.*

But

Sick and Dying Persons. 223.

But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 Cor. 15. 55, 57.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the Dead,

To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you;

Who are kept by the power of God, through faith unto salvation.

Pet. 1. 3, 4, 5.

When the Sick Man hath read and considered these Comfortable Scriptures, let him then say the following Prayer.

224 *A Method of Devotion for*

*A Prayer for Pardon of Sin:
When the Dejected Sinner is
Tempted to Despair.*

From
3p. Ken.

O Thou Father of Mercies,
and God of all Consolation,
be merciful to me a miserable Sinner.

Lord, Remember all thy Gracious Calls of Sinners to Repentance: All thy Protestations, that thou delightest not in the Death of him that Dies, and that thou wouldest have all to be Saved.

Lord, Remember all the exceeding great and precious Promises, which thou hast made to penitent Sinners.

Lord, Remember, that thy Mercy is over all thy Works. That thou delightest in Mercy. And that all the Holy Angels seeing Thee well-pleased in the exercise of that Mercy, Rejoice
at

Sick and Dying Persons. 225

the Conversion of a Sinner.

That the greater my Sins are,
the more will that Mercy be
signified in my Forgiveness.

Lord, Remember, That thou
hast so love the World, as to
be thy only beloved Son a
ransom for it.

O Heavenly Father, Thou
hast sparedst not thy only Son,
thou deliveredst him up for us
all; wilt thou not with him al-
together freely give us All things?
And if All things, wilt thou not
also give us the Pardon of our
Sins?

O my God, I firmly believe
thou wilt.

On that Ransom my Saviour
hast paid for me, and on all thy
precious Promises of Pardon,
which for his sake thou hast
made to me, I wholly rely.

L 5

Here

226 *A Method of Devotion for*

Here only is the sure and steadfast Anchor of my Soul, to which my Faith and Hope shall for ever adhere.

All this, Lord, do I plead, to implore thy Forgiveness.

Behold, Lord, though my Failings are many, yet to the utmost of my power, I have confessed, and bewailed, and forsaken my Transgressions.

Behold, Lord, I come at thy Call: and I come weary and heavy laden with the burthen of my Sins. Be it unto me according to thy Word.

O Thou that art faithful and just, forgive me my Sins, and cleanse me from all Unrighteousness.

Lord, Do thou in no wise cast me from thee; but heal my Backslidings, and love me freely.

Ease me of my Burthen, that I may find rest in thee. And
say

Sick and Dying Persons. 227

ay unto my Soul, *Be of good
bear, thy Sins are forgiven Thee.*

O Heavenly Father, for thine
own infinite Mercies sake; for
thy Truth and Promise sake;
for all the Merits and Sufferings
of the Son of thy Love, *in whom
thou art always well-pleased*; Par-
don all my Sins, and receive me
into thy Favour.

Amen, O Lord God, *Amen*,
Amen.

Son of God, I Beseech thee to From th
Litany.
hear me.

O Lamb of God, that takest a-
way the sins of the world;

Grant me thy Peace.

O Lamb of God, that takest a-
way the sins of the world;

Have Mercy upon me.

O Christ, hear me.

Lord, have Mercy upon me.

Christ, have Mercy upon me.

Lord, have Mercy upon me.

Our Father, &c.

Of

228. — *A Method of Devotion for*

*Of the Sick Man's Faith and Trust
in God, with respect to his Be-
dy, and Outward Concerns.*

THE Sick Bed is not only
a State of *Trial* and *Tem-
ptation* to the *Soul*, as I have al-
ready expressed, but also of *La-
bour* and *Sorrow* to the *Body*.

And in this respect the Sick
Man will have occasion to exer-
cise Faith and Trust in God.

When a Man is confined to a
Bed of Pain ; and is deprived of
those Comforts and Diversions
he enjoyed in his Health ; he
is very apt to be Dejected, not
only with the Sense of what at
present he groans under, but al-
so with an uncomfortable Expe-
ctation of future Sorrows.

How is he then Tempted to
Complain in the following
Words.

My

MY Heart is sore pained within me; and the terrors of Death are fallen upon me.

Fearfulness and trembling are come upon me, and horror hath overwhelmed me. Psal. 55. 4, 5.

Lord, thou hast set me as a mark against thee, so that I am a burthen to my self. Job 7. 20.

In the Day-time I cry, and cease not, and wearisome Nights are appointed to me. Psal. 22. 2. Job 7. 3.

When I lie down, I say, When shall I arise, and the Night be gone? and I am full of Tossings to and fro, unto the dawning of the Day. Job 7. 4.

I am weary with my groaning; all the night make I my Bed to swim, I water my Couch with my Tears. Psal. 6. 6.

Thou holdest mine eyes waking; I am so troubled that I cannot speak. Psal. 77. 4.

Thou

A Method of Devotion for

Thou wilt not suffer me to take my breath, but fillest me with bitterness. Job. 9. 18.

Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

My Soul is also sore vexed: but thou, O Lord, how long? Psal. 6.

2, 3.

Thine Arrows, O Lord, stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh, because of thine Anger; neither is there any rest in my bones, because of my Sin.

I am troubled, I am bowed down greatly, I go mourning all the day long.

I am feeble and sore broken; I have roared by reason of the Disquietness of my Heart.

My Heart panteth, my Strength faileth me: as for the light of mine eyes, it is also gone from me. Psal. 38. 2, 3, 6, 8, 10.

There-

Sick and Dying Persons. 231

Therefore is my spirit overwhelmed within me: my heart within me is desolate. Psal. 143.

4.

Are not my Days few? Cease then, Lord, and let me alone, that I may take comfort a little. Job 10. 20.

O! spare me a little, that I may recover my strength, before I go hence, and be no more. Psal. 39. 13.

And lay no more upon me, than I am able to bear. 1 Cor. 10. 13.

My Grace, sayest thou, is sufficient for thee, and my strength shall be made perfect in weakness. 2 Cor. 12. 9.

And in the multitude of my Thoughts within me, thy Comforts, Lord, delight my Soul. Psal. 94. 19.

Will the Lord cast off for ever? and will he be favourable no more?

Is his Mercy clean gone for ever? doth his promise fail for evermore?

Hath

232 A Method of Devotion for

Hath God forgotten to be gracious ? hath he in anger shut up his tender Mercies ?

And I said, This is my infirmity ; but I will remember the Works of the Lord. Psal. 73. 7, 8, 9, 10, 11.

The Sick Man having thus Complained and Bemoaned himself, Let him trust in God, and not be afraid. Isa. 42. 2. Let him both hope and quietly wait for the Salvation of the Lord. Lam. 3. 26.

And then let him say ;

I *Will not be afraid of evil tidings, for my heart is fixed, trusting in the Lord. Psal. 112. 7.*

Though he slay me, yet will I trust in him. Job 13. 15.

And though I walk thro' the valley of the shadow of Death, I will fear no evil ; for thou art with me ; thy Rod and thy Staff, they comfort me. Psal. 23. 4.

In-

Sick and Dying Persons. 233

indeed, I said in my haste; I
cut off from before thine eyes:
ertheless thou heardest the voice
my supplications, when I cried
to thee. Psal. 31. 22.

When my soul fainted within me,
remembered the Lord, and my
prayer came in unto thee, into
thy holy Temple. Jon. 2. 7.

Why art thou cast down, O my
soul, and why art thou disquieted
within me? Hope thou in God,
for I shall yet praise him, who is
the health of my Countenance, and
my God. Psal. 42. 11.

Wait on the Lord: be of good
courage, and he shall strengthen
thy heart: wait, I say, on the
Lord. Psal. 27. 14.

For he hath said, I will never
leave thee, nor forsake thee.

So that we may boldly say, I
will not fear, for the Lord is my
helper. Heb. 13. 5, 6.

I will

234 A Method of Devotion for

I will not leave thee altogether unpunished, but I will correct thee in measure, and will not make a full end of thee. Jer. 30. 11. and c. 46. 28.

And when Epaphroditus was sick, nigh unto Death, God had Mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. Phil. 2. 27.

In his wrath he will remember Mercy. Habak. 3. 2.

For he will not always chide, neither will he keep his Anger for ever. Psal. 103. 9.

For his Anger endureth but a moment, and in his favour is life: Weeping may endure for a night, but Joy cometh in the morning. Psal. 30. 5.

He knows our frame, and remembereth that we are Dust, and pitieth us like as a Father pitieth his Children. Psal. 103. 13, 14.

Sick and Dying Persons. 135

He remembreth that we are but flesh, a wind that passeth away, and cometh not again; and doth not stir up all his wrath. Psal. 78.

38, 39.

And he is faithful, and will not suffer us to be tempted above what we are able. 1 Cor. 10. 13.

Behold the Eye of the Lord is upon them that fear him, upon them that have hope in his Mercy.

To deliver their soul from Death. Psal. 33. 18, 19.

We know that all things work together for good, to them that love God. Rom. 8. 28.

And tho' many are the Afflictions of the Righteous, yet the Lord delivereth him out of them all. Psal. 34. 19.

The Lord will strengthen him upon the Bed of languishing; he will make all his Bed in his Sicknes. Psal. 41. 3.

For

236 *A Method of Devotion for*

For the Lord he kills, and he makes alive; he wounds, and he heals. Deut. 32. 39.

He bringeth down to the Grave, and he bringeth up. 1 Sam. 2. 6.

And that, when we have the sentence of Death in our selves, that we should not trust in our selves, but in God who raiseth the Dead. 2 Cor. 1. 9.

O! Let it be thy pleasure to deliver me; make haste, O Lord, to help me. Psal. 40. 13.

Call upon me in the day of Trouble, I will deliver thee, and thou shalt Glorifie me. Psal. 50. 51.

Thou hast been my help, leave me not, neither forsake me, O God of my Salvation. Psal. 27. 9.

A Pray-

Sick and Dying Persons. 237

**Prayer for Trust in God, under
Bodily Pains and Weakness.**

O Almighty God, and most ^{From}
Merciful Father; under ^{Mr. Ket-}
the Pains and Weakness of ^{tlewell.}
dy, which I now groan un-
der, I trust entirely to thee, who
art Goodness enough to pity me,
and Power to help me.

I trust in thee, O my dear
Father, who hast been my Refuge
and Defence in many Troubles,
and art still ready to be so in
more.

I trust in thee, who lovest to
be trusted: And never failest
them who trust in thee.

I trust to thy *Wisdom*, to chuse
for me better than I can chuse
for my Self.

I trust to thy *Power*, to help
and support me where I am weak,
and am without strength to help
and support my Self.

I trust

I trust to thy Love and Fatherly Care, to deal out all my Sorrows with tenderness; and to turn them all to my Good, and greater Comfort in the End.

I believe, that thou wilt not be angry with me for ever: But in due time wilt abate my Pain and Sorrows.

Or, if that be good for me and for thy Glory, wilt perfectly remove them.

However in the end, I firmly hope, that thou wilt change them all into everlasting Rest and Joy Through Jesus Christ my Lord Amen.

A Prayer

For Trust, against the Torment and Distraction of Fears.

From
Mr. Ket-
slewell.

UNDER all the Fears and Apprehensions of further Sorrows, Lord keep me easy and quiet within my Self.

I have

I have put my self into thy hands, and thou hast promised to take care of me. And therefore I ought to rest assured, that all is certainly for my Good, and is most wisely and kindly order'd, whatever shall befall me.

Why then am I disquieted with fear of Evil, since none can happen to me without thy leave?

Why am I frightened at the approach of my Pains, which are sent by Thee?

For thou hast promised, O my God, not to lay more upon me, than thou wilt enable me to bear.

And thou, O Holy Jesus, *art touched with the sense of our Infirmities.*

Thou hast born them in thy self, and wilt tenderly consider them in thy Members.

And

And therefore when my Pains or Distresses are hardest upon me, let me not think, or say, that I cannot endure them. For thou, Lord, knowest better what I can endure, than I do my self.

I firmly believe, that thou mercifully considerest what I can bear: And wilt shew thy strength in my weakness. And wilt not fail to support me at present; and in thy due time, which is always best, wilt give me Ease and Deliverance. Through the Merits of my dearest Lord and Saviour, Jesus Christ. *Amen.*

*Of the Sick Man's Faith and Trust
in God, with Respect to his Fa-
mily; his Relations, and De-
pendants.*

THE Sick Man, who hath truly Repented of his Sins; and hath a lively Sense and Apprehension of the Merits of his Blessed Saviour, he may Die in a full Trust in God's Mercy, and a quiet Conscience.

The Sick Man may likewise have a gentle and easy Death. He may Die, as we say, *like a Lamb*, by a gradual and leisurely Dissolution. He may neither be rack'd to Death, by the intolerable Pains of the Gout or Stone; nor hurried out of the World in the fiery Chariot of a violent Fever, nor stabbed by an Apoplexy; but may mildly and gently be summoned by a lin-
M gring

Others.

He may have *Wife* and
children very slenderly prov.
And it grieves him to lea
Poor and Indigent.

Now to deal faithfu
the Sick Man, and not
him into a false and
Comfort; let him exa
Occasion of his Poverty

In plain Terms. Wa
Poverty, or his *Own*;

More Particularly.
brought upon him by th
ence of God, or his
prudence?

cloathe a man with Rags. Prov. 23. 21.) Or, was it his ill Management, in any instance, by Living beyond or above his Estate?

If his Poverty was thus brought upon him, by his own fault; let him first humbly submit to it, as the just Punishment of his Sin; and then let him Repent of those Sins which were the Causes of his Poverty: But let him not be too much Dejected as to his Relatives, his *Wife* and *Children*, but leave them to God, to Provide for them as he thinks fit.

But if his Poverty was the Effect of God's Providence, and was brought upon him by *Fire*, *Robbery*, or some unexpected Accident, which he could not foresee or prevent: If, I say, his Poverty was thus his *Calamity*, but not his *Crime*; he may then Comfortably resign his Relations into

244 *A Method of Devotion for*

the hands of God; Who will
be a *Father to the Fatherless*, and
a *Husband to the Widow*;

Let him then chearfully Trust
God with his *Friends and Family*,
and say,

ALL my Cares for my Wife,
and Family, and Friends,
I cast on thee, for thou carest for
us. 1 Pet. 5. 7.

For in thee, O Lord, the *Fa-*
therless findeth Mercy. Hos. 14.
3.

And thou hast said, *Leave thy*
Fatherless Children, I will preserve
them alive; and let thy Widows
trust in me. Jer. 49. 11.

And I never saw the *Righteous*
forsaken, but his Seed is blessed.
Psal. 37. 25, 26.

The *Generation of the upright*
shall be blessed.

Riches shall be in his house, and
his Righteousness endureth for ever.

Surely

Sick and Dying Persons. 245

Surely he shall not be moved forever, but shall be in everlasting remembrance. Psal. 112. 2, 3, 6.

For when their Father and Mother forsake them, then dost thou take them up. Psal. 27. 10.

Even thou, who art the Father of the Fatherless, and the Judge of the Widows. Psal. 68. 5.

And as a mighty Redeemer, wilt plead their cause. Prov. 23. 10, 11.

*A Prayer,
Of Sick or Dying Persons, for
Trusting God with their Friends
or Kindred.*

Lord, if thou seest fit to call me home to thy self by this sickness; When I am taken from my *Wife and Children*, and from those who under thee have dependance on me; give them grace, I beseech thee, to betake themselves to Thee.

From
Mr. Kest-
lewell.

246. *A Method of Devotion for*

I commit them to Thee, O God of Mercy and Truth, for they are Thine. And with thee the Fatherless find Mercy.

Yea, thou art the Father of the Fatherless, and the Judge of the Widows; and wilt shew thyself mighty to plead their Cause.

And my heart is at ease, to have them lodged in thy Care, where they are infinitely safer, and will be infinitely happier, and better provided for, than ever they could be in mine, or in any Others without Thee.

I freely commit them to thy Care, O Blessed Lord, having my self always found the Blessing of being under it, and of trusting to it.

And I beg no greater Blessing for them, than that they may ever have thy good Providence for their Inheritance in this World, and thy Peace for their Portion in the World to come;

for

Sick and Dying Persons. 247.
for the sake of Jesus Christ. A-
men.

Having instructed the Sick Man in the fore-mentioned Instances, and admonished him, 1. *To bear his Sickness Patiently.* 2. *To perfect and compleat his Repentance.* 3. *To exercise Faith and Trust in God.* 'Tis now pertinent to Exhort him; 4. *To a cheerful Submission to the Will of God, in being ready to Die and to leave this World, When and How the Divine Wisdom shall see it fit.*

*Of the Sick Man's being wil-
ling to Die.*

DEATH is truly called *the King of Terrors*: For we have naturally a great Dread and Abhorrence of it; and by all possible ways and means, do shun and avoid it.

But how far this Natural Dread is rational, and to be admitted; and in what Case it is to be corrected and restrained, comes briefly to be examined.

lives and dies in his Sin,
an Introduction to a M
Eternity.

To leave Stately Houses
tiful Gardens, pleasant Co
ons, with all other Accom
tions for Delight and Sat
on ; and to be cast into
Darkness, where will be
ing, and wailing, and gnal
Teeth ; and no other S
but of Devils and Damne
rits : The Thought of th
needs strike an impenitei
ner with the greatest T
and he will passionately d

It is therefore highly rational for a Wicked Man to fear Death. And it is his Duty, with the greatest earnestness to Pray against it.

That God would spare him, *but he may recover his strength, before he go hence, and be no more.*

Let him beg the continuance of God's Patience a little longer, that he may *live*. Not to enjoy his Sins, but to Repent of them.

Let him beg that he may *live*; to evidence the Truth and Sincerity of his Repentance.

Let him beg that he may *live*; to Redeem the time that he hath mis-spent; and to do some Good in the World before he leaves it.

2. But having thus Repented of his Sins, and sincerely endeavoured to work out his Salvation, though with fear and trembling; Having left his former vain Conversation;

versation, and begg'd of God, to fit and qualify him for the Society of Heaven;

I say, the Sick Man being thus reconciled to God, thus fitted and prepared for a Blessed Eternity; let him not then be afraid to Die, But let him cheerfully Sing his *Nunc dimittis: Lord, now let thy Servant depart in peace; that mine Eyes may see thy Salvation.*

But to treat of this Matter more distinctly.

I'll suppose that you are laid upon a languishing Bed, and are admonished by your Physician to prepare for Death. This strikes you with Terror, and puts you into great Disorder.

But now let us strictly examine, What is the true Cause of all this Consternation?

To which I Answer;

This Fear of Death must proceed, either

From

Sick and Dying Persons. 251

1. *From the Stroke of Death it
Self.*

2. *From the Consequents of
Death.*

1. The Stroke of Death, whereby the Soul is separated from the Body, is apprehended to be very painful and tormenting. 'Tis compared to the tearing off a Limb, a *Leg* or an *Arm*, from the rest of the Body. The expectation of which is dreadful and surprizing.

But why should the stroke of Death be thought so intolerable; since the weakest Constitutions, *Women* and *Children*, are able to bear it?

And if we may be allowed to pass a judgment of what we never yet experienced, it would be no rashness to declare; That most Men, do suffer far greater Pains, in the time of their Life, than what they endure in the Agonies of Death. But

252 *A Method of Devotion for*

But allowing, That the Pangs of Death are very painful; *What then?* Ought we not *Patiently*, nay *Thankfully* to endure them?

In other Instances we submit to a present Pain in order to a future Ease (*as in cutting off a Gangreen'd Limb, and drawing a Stone out of the Bladder, &c.*) and why not in this?

Since therefore a few Mortal Pangs will cure us of all Diseases, and will recover us into everlasting Health and Happiness, we ought in all reason most cheerfully submit to them. Which I shall further explain by considering,

2. *The Consequents of Death.*

Indeed the Consequents of Death, to Wicked Impenitent Men, are dreadful and amazing. But those Terrors do not concern our present Enquiry. Which is only to examine; *Whe-*

Whether : Good, and Pious Men, who are reconciled to God by the Merits and Mediation of our Blessed Saviour ; I say, Whether such good Men, have any just Cause to be afraid of Death?

To convince them, that they have not, let them consider these Two Things.

1. *The Evils from which they are freed by Death.*

2. *The Happiness into which they are admitted by Death.*

The Evils from which we are freed by Death, are ; 1. *Sin.*
2. *Sorrow.*

1. *Sin.*

AS *Sin* is the Cause of all other Evils, so it is the greatest Evil in it Self.

Indeed a Carnal Unregenerated Man can see no Evil in Sin, but doth

A Method of Devotion for

doth roll this sweet Morsel under his Tongue, and is highly pleased in the Commission of it. But he that is Spiritual and Regenerate, hath different Apprehensions.

He is deeply sensible, not only of the Danger, but also the great Evil of Sin; the impurity and ingratitude of it, in offending so holy a God, and so gracious a Father; and indeed the Sense of his Sin is more grievous to him, than of any other Evil whatsoever.

The Guilt of those Sins already committed, and the Fear and Apprehension of committing more, do make him cry out, *O wretched Man, who shall deliver me from this Body of Sin?*

For the Sin doth not reign in his mortal Body; Tho he doth not obey it in the Lusts thereof; but doth strive, and struggle, and resist it; yet the Motions of Sin, height-

heightned and improved by the Suggestions of Satan, are very perplexing.

How doth he complain of his Sin, in the words of holy *David*, as of a burden too heavy for him to bear? *There is no rest in my bones, because of my Sin: Mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. I am troubled, I am bowed down greatly, I go mourning all the day long. Psal. 68. 3, 4, 6.*

And indeed an holy good Man is perpetually alarm'd, by the Temptations of the Devil, and his own vicious Inclinations. And a jealous Fear of falling into some scandalous Sin, (to the Dishonour of God, and Ruin of his own Soul) doth sensibly afflict him.

And therefore, in the bitterness of his Soul, he passionately
cries

256 *A Method of Devotion for*

cries out; *O wretched Man, who shall Deliver me?*

Why, Death will deliver him; (*for he that is dead is free from Sin. Rom. 6. 7.*) And nothing else but Death will compleat his Deliverance.

Sin in our Mortal Bodies, is like the fretting Leprosy in the Walls of an House; (*Lev. 14. 44, 45.*) which was so infectious, that the whole Fabrick was to be taken down.

For such is the Infection of Sin, so rivetted in our Natures, that it will never be perfectly cleansed and removed, till we are laid in the Dust, and till the whole Frame is taken down and dissolved.

Why then do we not chearfully welcome Death, which alone can cleanse the Leprosy of Sin; and will place us out of the reach of Satan and Temptation?

What

Sick and Dying Persons. 257

What a Comfort will it be, to be able to defy all those Temptations, which were wont to afflict us in this World, with so much violence, and (very often) too much success?

As Death frees us from Sin, so likewise

2. Sorrow.

What this World is a *Vale of Tears*, and that your whole life hath been full of Trouble, should be needless to prove, your own Experience hath sufficiently convinced you.

Collect the Passages from Childhood to the present, and you may observe; whatever your Condition been, whatever Circumstances you have been under; you still met with Labour and Pain. And have been daily ex-

258 *A Method of Devotion for*

exposed to a great many Hazards and Dangers, Afflictions and Miseries, Affronts and Injuries; Losses and Disappointments.

If you have been *Poor*, then for want of the Accommodations of Life, you have not only been uneasy in your *Self*, but also to *Others*: And have been contemned, despised, and neglected.

If you have been *Rich*, then besides the Trouble of getting and securing an Estate, you cannot but be sensible how apt you have been to abuse your Estate, not only by Pride and Self-Confidence, but also by Luxury and Intemperance. So true is the Observation of St. Paul; *They that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful lusts; which drown men in destruction and perdition.*

*For the Love of Money is the
root of all evil: which while some
lusted after, they have erred from
Faith, and pierced themselves
through with many sorrows. 1 Tim.
9, 10.*

If you have been *Sickly*, then
you have been a Burden to your
self, and perhaps to Others; and
you have lost the Relish of all your
joyments.

If you have enjoyed your
Health, which is the most valu-
able of outward Blessings; then
examine, if you have not been
tormented in other Instances? By
your Undutifulness or Misfortunes
Children, the Unfaithfulness
of Servants, the Unkindness or
Death of Friends, the Malice of
Enemies, Disappointment in your
Designs, &c.

These and many other Instan-
ces, do plainly convince you,
that there is little else to be ex-
pected, but Trouble, and Pain,
and

260 *A Method of Devotion for*

and Sorrow in this World. And the longer you live, the worse you will find it. For the Older you grow, still the more Troubles, and less Strength and Patience to bear them.

Now, having duly considered the manifold Evils and Calamities you groan under; Have you no Desire to be eased of your Burden? Are you not willing to be at Rest?

Why then are you afraid of Death; which comes not only to give you Ease, but to Release you? To open the Prison-Doors, to knock off your Fetters, and set you at Liberty.

The Miseries of this World are confessedly very great; but they would be intolerable if they were endless. What Cares and Fears, what Labour and Pain, what Sorrow and Disquiet, what
cross,

cross Accidents and Disappointments do continually befall us?

And therefore, let us *Bless God that we are to Die*: That we may leave this howling Wilderness, and go to Rest.

Blessed are the Dead which die in the Lord, that they may rest from their Labours. Rev. 14. 13.

In the Grave, *There the Wicked cease from troubling, and there the weary be at rest; and they hear not the voice of the Oppressor.* Job 3. 17, 18.

O the Blessed Time, when there shall be an end of *Sin and Sorrow*: When we shall be out of the reach of *Satan and Temptation*: When we shall be eased of all our *Pains*, and freed from all our *Fears*: When God shall wipe away all tears from our *Eyes*; and there shall be no more *Death, neither Sorrow, nor Crying*; neither shall there be any more *Pain*: for
the

262 *A Method of Devotion for*

the former things are passed away.

Rev. 21. 4.

*There remaineth therefore a Rest
to the People of God. Heb. 4. 9.*

Which brings me very pertinently to Consider,

2. *The Happiness into which we
are admitted by Death.*

When we Die, we do not cease to Live, but only cease to Live in these Bodies. We only change our Habitation, and the Place of our Dwelling. We remove indeed out of this World, and our Houses and our Lands shall know us no more; and our dearest Friends do part with us, and do Bury us out of their Sight.

But though the Body is laid in the Grave, there to Rest and Sleep till the Morning of the Resurrection; yet the Soul neither Sleeps nor Dies, but still
Lives

lives in another State and Capacity to all Eternity.

For when the Soul is Separating from the Body ; or, as we vulgarly say, is Departing ; then the Holy Angels, by the Divine Appointment, do attend the Departing and Departed Soul ; to Protect and Defend it from the Malice of Wicked Spirits, and to Guide and Conduct it to *Abraham's Bosom* ; A Place of Rest and Refreshment ; where it remains in Ease and Peace, in a joyful Expectation of a Glorious Resurrection.

But then the Soul being reunited to the Body, shall be transported to hear that reviving Sentence ;

Come ye Blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Matth. 25. 34.

And that such a Glorious Kingdom is prepared, he who hath

pre-

264 *A Method of Devotion for*
prepared it, hath thus comfortably assured us :

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many Mansions; if it were not so, I would have told you: I go to prepare a Place for you.

And if I go and prepare a Place for you, I will come again, and receive you unto my Self; that where I am, there ye may be also. Joh. 14. 1, 2, 3.

These Comfortable Words of our Blessed Saviour, I shall thus Paraphrase, and Apply to the Case and Condition of a Sick and Dying Person.

Let not your heart be troubled.

YOU are now groaning on a Bed of Sickness; and perhaps are laid upon your expiring Pillow.

The

The Weakness and Pains of a frail decaying Body, do plainly ~~remind~~ ^{monish} you, to expect a sudden Remove ; and that the Days you are to live in this World are not many. Now, it may be, your Circumstances and Condition, supposing your Health, are very desirable.

You have very kind and obliging *Relations*, whose Conversation is pleasing to you ; and it grieves you to leave them.

You have a great *Estate* ; and having large Possessions, are unwilling to part with them : And with the Young Man in the Gospel, are very sorrowful, because you are very Rich.

Perhaps you are *Young* : And if it please God to recover you, and restore you to your Health and Vigour, you hope to see many good Days ; and may live many Years with great Satisfaction to your Self and Others.

jected.

You Believe in God.

You have a firm Persuasion of the infinite *Power*, *Wisdom*, and *Goodness* of God. And Consideration of these *Perfections* doth convince That the *Providence* of God doth Govern the whole World. But is more peculiarly directed for Good Men; and that God hath a very tender and particular Care of them, and Rewards

ly, whatever he hath Revealed, is to be received as true.

Believe also in me, saith your Blessed Saviour. Give the same Credit and Regard to that which I now tell you.

In my Father's house are many Mansions.

This great Truth firmly Believed, and duly Considered, may make you not only willing, but even desirous to Die.

For the chief Reason why a good Man, who hath made his Peace with God, can be unwilling to Die; is a Fondness for this World, and the Enjoyments of it. He hopes, indeed, and expects a future Happiness; but his present Circumstances are so desirable, that he hath no mind, as yet, to be taken from them.

His *House*, if not Stately, is Convenient, and well Furnished.

His Gardens and Groves, are Pleasant and Delightful.

His Estate, if not Large, is very Competent.

The Conversation of his Wife and Children, and the rest of his Relations, is so Charming and Agreeable, that it is great Perplexity to be parted from them.

But now, when he is thus pleasing himself with the Delights of this World, let him then be assured, that better Things are provided for him in the World to come.

Now, according to the Rules of Prudence, what wise Man would not change for the better?

Suppose his House to be as well Built, as richly Furnished and Ornamental, as his Fancy can Project; is he not convinced, that an Heavenly Palace is to be preferr'd before an Earthly Cottage? O! could he with

St

St. Paul, be caught up into the *Third Heaven*; there to behold, tho' but for one Moment, the Splendor of that Glorious Place, (the peculiar Court and Residence of the King of Kings;) how mean and contemptible, how despicable and sordid, would the Noblest Structures of this World then appear to be?

Again. *In my Father's house are many Mansions.* There are many Royal Apartments in that Stately Palace, capable to receive and entertain those Millions of Glorified Beings, which shall there Meet and Converse together.

And we may be sure, these Heavenly Mansions are most richly furnished, and exquisitely fitted for Pleasure and Satisfaction.

For *I go before*, saith your Blessed Saviour, *to prepare a Place for you.*

N 3

He

270 *A Method of Devotion for*

He who made these Glorious Heavens, (*for all things were made by him, and without him was not any thing made, that was made. Joh. 1. 3.*) he is gone before, as a Royal Harbinger, to furnish and prepare them for your Reception.

But how these Mansions are prepared and adorned, and what Glories are there Treasured up, for the Use or Diversion of those Blessed Inhabitants, we have not the least Notion to conceive or apprehend.

We are as ignorant in these Matters, as an Infant in the Womb is of the Passages of this World; and of the Way and Manner of Living in it.

Eye hath not yet seen, nor Ear heard, neither hath it entred into the heart of Man to conceive, the things which God hath prepared for them that love him. 1 Cor.

2. 9.

For

For he who made us without our Knowledge or Desire, is able to make us happy beyond them both.

This, we suppose, the Sick Man firmly Believes, and most earnestly begs of God; That when he leaves this World, he may then be admitted into those Heavenly Mansions.

But Natural Affection is so strong, and he hath such Concern for his dear Friends and Relations, and doth so please himself in their Conversation; that it even breaks his Heart, to be parted from them.

He looks on them with languishing Eyes, and takes his last Leave with a trembling Hand; and even falls into an Agony to think, that perhaps in a few Hours he must bid them Farewell, and must see them no more.

272 *A Method of Devotion for*

Now, to Correct this Disorder, and to Compose his Dying Thoughts; let the Sick Man consider; That though for a while he parts with his present Friends, yet he doth not lose his Friendship, but exchange it.

For a good and pious Man may be assured; That when he Dies, he shall find more Friends and Relations in the Heavenly Mansions, than he leaves behind him here on Earth.

For being made meet to be a partaker of the Inheritance of the Saints in light: Being fitted and prepared for such endearing Conversation; the Blessed Company of Saints and Angels, will not only bid him welcome to those Glorious Mansions; but will instantly receive him, as an intimate Friend, with the dearest Embraces of Love and Affection.

When

When the Soul shall break loose from a Sickly Decrepit Body, which doth now clog and confine her; Oh! into what excellent Company will she then be admitted, When she comes unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem; and to an innumerable Company of Angels; to the general Assembly and Church of the First-born, which are written in Heaven; and to God the Judge of all; and to the Spirits of Just Men made perfect; and to Jesus the Mediator of the New Covenant. Heb. 12. 22, 23, 24.

Oh! what Blessed Society is here? Who is not transported with the Expectation of it?

I go, saith your Blessed Saviour, to prepare a Place for you. But I will come again, and receive you unto my self; that where I am, there ye may be also.

FOR WHICH THE LORD HIMSELF
descend from heaven with a
with the voice of the Archangel
and with the Trump of God;
the Dead in Christ shall rise.
Then we which are alive, as
main, shall be caught up together
with them in the Clouds, to meet
the Lord in the Air: and so shall
ever with the Lord. Where
comfort one another with
Words. 1 Thess. 4. 16, 17, 1

SCRIPTURES
Against the Fear of Death

Sick and Dying Persons. 275

Fear not therefore the Sentence of Death; remember them that have been before thee, and that come after; for this is the Sentence of the Lord over all flesh. Eccclus. 41. 3.

For out of the ground wast thou taken: Dust thou art, and unto Dust shalt thou return. Gen. 3. 19.

And as for me, I know that thou wilt bring me to Death, and to the house appointed for all Living. Job. 30. 23.

For few and evil have my Days been. And now, behold! I seem as one who am going the way of all the Earth. Gen. 47. 9. and Josh. 23. 14.

And as I came forth of my Mother's womb, so naked shall I return to go as I came; and shall take nothing of my Labour away in my hand with me. Eccl. 5. 15.

For we are Strangers before thee, and Sojourners, as were all our Fathers:

276 A Method of Devotion for

thers. *Our Days on the Earth are as a shadow, and there is none abiding.* 1 Chron. 29. 15.

As Pilgrims, we sojourn: And have here no continuing City, but seek one to come. 1 Pet. 2. 13. Heb. 13. 14.

For we know, that if our earthly house of this Tabernacle were dissolved, we have a Building of God; an house not made with hands, eternal in the Heavens.

And in this being burdened, we groan earnestly; desiring to be clothed upon with our House which is from Heaven. 1 Cor. 5. 1, 2, 4.

For the Lord Jesus shall change this vile Body, and fashion it like unto his own glorious Body. Phil. 3. 21.

And this corruptible shall put on incorruption, and this mortal shall put on immortality. 1 Cor. 15. 53.

So that the Day of Death, is really better than the Day of ones Birth. Eccl. 7. 1. And

Sick and Dying Persons. 277

And the Righteous hath hope in his Death. Prov. 14. 32.

Blessed are the Dead which Die in the Lord: for they rest from their Labours, and their Works do follow them. Rev. 14. 13.

The time of my Departure is at hand.

I have fought a good fight, I have finished my course, I have kept the Faith.

Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that Day. 2 Tim. 4. 6, 7, 8.

And therefore for me to Die is Gain.

And I have a Desire to depart, and to be with Christ, which is far better. Phil. 1. 21, 23.

PRAY-

PRAYERS

Against Fear of Death.

And Submission to the Sentence
of Death.

O Lord my God, in most profound Humility of Soul and Body, I cast my Self at the feet of thy Divine Majesty, adoring thee as my Sovereign Judge. Who hast pronounced against Me and all Sinners, (in the first Man that sinned) the Sentence of Death, saying, *Dust thou art, and unto Dust shalt thou return.*

In Homage of thy Divine Justice, I humbly submit to the Sentence then pronounced against Me, and all Mankind.

All the Days of my appointed time will I wait, till my Change come. Job 14. 14.

2. *A Submission to the Manner
of Death.*

AN D as to the *Time*, and ^{From} *Place*, and *Manner*, and ^{Mr. Ker-}
all Circumstances of my Death, ^{slew it.}
I desire to submit to thy good
Pleasure.

But I humbly beg, if it be
thy gracious Will, O Lord,
Make my Pains short, and my
Death easy: At least, not ex-
tremely tedious, or grievous to
me.

But if thou hast otherwise de-
termined, *thy Blessed Will be
done.*

Only give me Patience to bear
my Pains, and Spiritual Com-
forts under them; and at thine
own due time, make my Death
my Passage to a Blessed and E-
ternal Life; through Jesus Christ
our Lord. *Amen.*

And

280 *A Method of Devotion for*

Office for
Burial.

AND, O Lord, most Holy, O God most Mighty; O Holy and Merciful Saviour, thou most worthy Judge Eternal; suffer me not at my last Hour, for any Pains of Death, to fall from thee. Amen.

3. Against the Fear of Death.

From
Mr. Kestell.

GRant, O Lord, that I may end my Life in thy Fear and Favour; and receive my Death, whenever it shall approach, not as my Curse, but as my Deliverance; as a Rest from my Labours, and an Entrance upon a Life without Trouble and without Sin.

Remember not against me my manifold Sins; but let them all be done away by thy Mercies, and my Blessed Saviour's Merits, and my own true Repentance.

That

Sick and Dying Persons. 281

That I may come to my last
Change without Guilt, and fore-
see its near Approach without
fear or Impatience. Through
Jesus Christ our Lord. *Amen.*

STrengthen me, O God, in my ^{From}
last Agonies ; and as my ^{Mr. Ket-}
strength decays , let my Pains ^{stewell.}
wear off. But when my Strength
fails, let not my Faith fail ; even
in Death enable me to trust in
Thee.

Deliver me from all violent
Disorders of a troubled Fancy,
or painful Delusions of my Ghost-
ly Enemy. O, let him not be
able to disturb and terrify me,
or any way prevail against me.
Amen.

HAve me in thy Custody, ^{From}
O Holy Father : For ^{Mr. Ket-}
nothing can take me out of thy hands. ^{stewell.}
Give thy holy Angels charge to
stand about me, to guard and re-
ceive

282 *A Method of Devotion for*

ceive my poor Soul at my Departure, and to conduct and carry it to the blessed Receptacles of Rest and Peace. *Amen.*

Into thy Hands, O Lord, I commend my Spirit: for thou hast Redeemed it, O Lord, thou God of Truth.

*Of the Sick Man's Daily Prayers;
and other Instances of his Devotion.*

I. Of his Daily Prayers.

WHen the Sick Person is confined to his Bed, so that he cannot conveniently kneel, nor put himself into the proper *Gesture* of Prayer; he must not thereupon think, that he is excused from his Duty.

I beseech thee, O Lord, have mercy on me.

I mention this, because I fear it is a common Mistake in Sick Persons, to fancy, That their Weakness may excuse their Prayers: And that in such a Case, God will accept the Will for the Deed.

They say, *They think upon God, and will Pray with their Hearts.* And this they hope will be sufficient.

To which I Answer :

When the Sick Person is *in extremis*, and is reduced to such Weakness, that he is either *Speechless*, or cannot use his Voice without Difficulty and Pain: in such a Case let him comfortably be assured, that our Gracious God, who knows our Frame, will accept of the Desires of his Heart; and his Sighs and Groans shall be all Vocal.

But whilst he hath so much Strength, as to talk to his Visitors and Attendants, let him
know

284 *A Method of Devotion for*

know and consider, that it is his Duty to talk with God. To lift up his Voice as well as his Heart, to God in the Heavens. And let him say with *David*.

As for me, I will call upon God: and the Lord shall save me.

Evening and Morning, and at Noon will I pray, and cry aloud; and he shall hear my voice. Psal. 55. 16, 17.

However, let him not doubt, but that God considers his Weakness. And when he cannot Pray as he would; let him Pray as he can: and the Lord accept him.

Now, to make the Sick Man's Daily Prayers as easy as possible, I propose him this Method.

In the Morning, or when he is best Disposed, (for all Sick Persons have their Lucid Intervals;) let him say his usual Morning Prayers; and then let him add the following Prayer.

A Pray-

A Prayer for a Sick Person.

O Almighty God, and most Merciful Father, to whom alone belong the Issues of Life and Death.

Look down from Heaven, I humbly beseech thee, with the Eyes of Mercy, upon Me thy poor weak Servant, who am grieved with Sicknes.

Sanctify, O Lord, this thy Fatherly Correction to Me. And grant, that the sense of my Weakness, may add Strength to my Faith, and Seriousness to my Repentance.

Give me unfeigned Repentance for all the Errors of my Life past, and stedfast Faith in thy Son Jesus. That my Sins may be done away by thy Mercy; and my Pardon sealed in Heaven; before I go hence, and am no more seen.

Grant,

286 *A Method of Devotion for*

Grant , that I may take my Sickneſs patiently , and recover my Bodily Health, if it be thy gracious Will.

I know , O Lord , if thou wilt , thou canſt raiſe me up, and grant me a longer Continuance in this World.

But however thou ſhalt be pleaſed to deal with Me , ſo fit and prepare Me, I beſeech thee, againſt the Hour of Death, when ever thy good Providence ſhall Order it ; That when my Soul ſhall depart from the Body , it may be without Spot preſented unto Thee.

And after my Departure hence in Peace , and in thy Favour ; receive Me into thoſe Heavenly Habitations, where the Souls of them that Sleep in the Lord Jeſus, enjoy perpetual Reſt and Felicity.

Grant this, O Lord , for thy Mercies ſake , and for the alone
Me-

Sick and Dying Persons. 287

Merits and Mediation of Jesus Christ, thine only Son, our Lord and Saviour ;
Who hath taught us thus to pray :

OUR Father, which art in Heaven ; Hallowed be thy Name ; Thy Kingdom come ; Thy Will be done in Earth, as it is in Heaven ; Give us this Day our daily bread ; and forgive us our Trespases, as we forgive them that trespass against us : And lead us not into Temptation : but deliver us from evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

At Night let him again repeat the same Prayer, after his usual Evening Prayers.

If the Sick Man cannot conveniently read this Prayer himself, then let some of his Attendants read it for him. And let it be read in the first Person ; and let the Sick Man Repeat it after him that Reads it, as he doth the Confession in the Publick

288 *A Method of Devotion for*

lick Congregation. Whereby this Prayer, tho' pronounced by another, will be offered up to God as his own Prayer.

I desire my Parishioners to get this Prayer by heart, in the time of their Health: That so they may repeat it, with less Disturbance, upon a Sick Bed.

BESIDES these constant stated Prayers, the Sick Man must often, at other times of the Day, make his Prayer to God, as his Strength and Circumstances will permit, and as the State of his Soul may require.

And herein I shall desire such Persons, as are pleased to accept of my Help, to observe the Directions in this little Book.

For instance.

If the Sick Man's Pain, or his Confinement doth tempt him to *Impatience*; let him then read, or cause to be read, the Scriptures and Prayers concerning *Patience*; from *Pag. 49.* to *P. 58.*

When

Sick and Dying Persons. 289

When he doth exercise his *Resistance*, let him read from *P. 66. P. 86.*

If he doubts the Pardon of *Sins*, and is Tempted to *Despair*; let him read from *P. 214. P. 228.*

If he is troubled for his *Relations*, his *Wife* and *Children*, because he leaves them poor and *unprovided* for; let him read from *P. 241. to P. 247.*

If he is afraid to *Die*; let him read from *P. 247. to P. 282.*

When any of the *Visitants* do Pray with the *Sick Person*, or for him; the *Office for the Visitation of the Sick*, in the *Service Book*, will be most proper for them. And much better than their own private *Extempore Effusions*.

To express my Self with Freedom; long continued Prayers are not so suitable for *quishing* decaying Persons: Whose *Weakness* is much better complied with; and whose *Devotion* is more effectually *crushed*; by the short, but *Pathetick Collects* and *Responsals* of our Church.

Of the Sick Man's Reading the

H. Scriptures.

TH E Sick Man having done with this World, (having Settled and Disposed all his Temporal Concerns;) is now in Prudence to apply himself entirely to his Devotions; and the great Concerns of the World to come.

And to his Prayers, he should add the constant Reading of the H. Scriptures: Which were written, that we, thro' patience and comfort of them, might have hope. Rom. 15. 4.

This Word of God (as the Psalmist speaks) is perfect and pure, converting the Soul; rejoicing the Heart, and enlightening the Eyes: 'tis sweeter than honey, and more desirable than the finest Gold. Psal. 19. 7, 8, 9.

The *Bible* therefore is the best *Companion*, and the best *Comforter* for a Sick Christian. Who may say of this Book, in the words of *David*, *This is my Comfort in my Affliction.* Psal. 119. 50.

Particularly, the Book of *Psalms* (as the late Judicious and Pious Dr. **Isbam* doth express it) is such an 'Admirable ^{* His daily Office for the Sick ;} 'Entertainment for a Sick Chri- which I 'stian, that Sleep it self (when heartily recom- 'most wanted) cannot be more mend. 'refreshing to him.

In Chronical Diseases, which are lingering and gentle, the Sick Man may read the *Psalms* in Order, as Directed by the Church. But in violent acute Distempers, he must be content to do as he can ; and as the Circumstances he is under, will permit.

In such a Case, let him read some of the following *Psalms*, as he shall have strength to attend them.

292 *A Method of Devotion for*

Viz. Psal. 71. (appointed in the Visitation of the Sick.) And the *Seven Penitential Psalms; viz. Psal. 6. 32. 38. 51. 102. 130. 143.* To which he may add, *Psal. 16. 19. 23. 25. 39. 42. 103. 139. 146.*

I do not transcribe these Psalms at large, since they may as conveniently be read out of the *Bible*; which (with the *Common-Prayer*, the *Whole Duty of Man*, and other Devotional Books) I suppose to be constantly laid in the Sick Man's Chamber.

Only I think it convenient to give some Direction, for the more profitable Reading of the *Bible*. For though the whole Bible is God's Word, and is of Divine Inspiration, yet some Parts of that Holy Book, are more peculiarly fitted, to the State and Confinement of a Sick Bed.

Mar-

Sick and Dying Persons. 291

Morning Lessons for a Week.

1 Day, { 1 Lesson } *Isa.* 38.
 { 2 Lesson } *2 Cor.* 5.

2 Day, { 1 Lesson } *Lam.* 3.
 { 2 Lesson } *Luk.* 16.

3 Day, { 1 Lesson } *Job* 14.
 { 2 Lesson } *Job.* 11.

4 Day, { 1 Lesson } *Isa.* 26.
 { 2 Lesson } *Luk.* 15.

5 Day, { 1 Lesson } *Eccl.* 11.
 { 2 Lesson } *Jam.* 4.

6 Day, { 1 Lesson } *Mal.* 3.
 { 2 Lesson } *1 Pet.* 1.

7 Day, { 1 Lesson } *Isa.* 64.
 { 2 Lesson } *Mat.* 25.

294 A Method of Devotion for

Evening Lessons for a Week.

1 Day, { 1 Lesson } *Isa. 65.*
 { 2 Lesson } *1 Cor. 15.*

2 Day, { 1 Lesson } *Job 7.*
 { 2 Lesson } *Rom. 8.*

3 Day, { 1 Lesson } *Job 2. to v. 13.*
 { 2 Lesson } *1 Thess. c. 4. from*
 v. 13. and c. 5.

4 Day, { 1 Lesson } *Isa. 53.*
 { 2 Lesson } *Joh. 17.*

5 Day, { 1 Lesson } *Isa. 55.*
 { 2 Lesson } *Heb. 12.*

6 Day, { 1 Lesson } *Isa. 40.*
 { 2 Lesson } *Phil. 3.*

7 Day, { 1 Lesson } *Job 33.*
 { 2 Lesson } *Joh. 14.*

I do not pretend, in appointing these Lessons, to impose a Task upon the Sick Man. Nor can I prescribe how many
Psalms

Sick and Dying Persons. 295

Psalms and Lessons are to be read, nor how many *Prayers* are to be repeated at one Time.

The Weakness and Circumstances of the Sick Patient, are in such Cases to be considered.

The Sick Man's Self-Examination.

IN the Order for the *Visitation of the Sick*, the Church of England (whose Pious Directions I desire always to follow) doth thus Admonish the Sick and Dying Person.

Forasmuch as after this Life, there is an Account to be given unto the righteous Judge, by whom all must be judged, without respect of Persons; I require you to examine your Self and your Estate, both toward God and Man: so that accusing and condemning your Self for your own Faults, you may find Mercy at our heavenly Father's hands

296 *A Method of Devotion for
hands for Christ's sake; and not be
accused and condemned in that fear-
ful Judgment.*

The Sick Man being thus Admonished,
let him then proceed to the performance
of this great Duty.

And First, let him be convinced of the Ne-
cessity of it, by thus expostulating with
himself.

Motives to Examination.

From
Br. Ken.

O My Soul, thou art now in
the Presence of the great
Judge of Heaven and Earth. Be-
fore whose dreadful Tribunal
thou must certainly appear at the
Day of Judgment, to give a
strict Account of all thy Acti-
ons; and of every idle Word,
and of every evil Thought. And
then my own Conscience will be
my Accuser.

Think, O my Soul, think, if
thou canst, what unimaginable
Terrors will seize an impenitent
Sin-

Sick and Dying Persons. 297

Sinner ; when the last Trump calls him out of his Grave, and the Devils begin to drag him to God's Judgment-Seat.

What would such a Wretch give, to purchase One such Opportunity of Repentance, as God now in great Mercy gives thee ?

If ever thou hopest to escape those Horrors, O my Soul, make thy Peace with God : and judge thy self here, lest thou be condemned hereafter.

And may he that searcheth the Heart, and trieth the Reins, discover to me all the Evil, and Deceits of my own Heart : That I may confess, and bewail, and forsake them ; and obtain Mercy, through Jesus my Saviour.

Amen.

The next Thing to be considered, is, *How,* and in *What Manner* this *Self-Examination* is to be made.

And herein likewise the Sick Man is thus plainly instructed by our Church.

O 5,

The

Exhort.
before the
Communi-
on.

THE Way and Means there-
to, is; To Examine his Life
and Conversation by the Rule of
God's Commandments. And where-
in soever he shall perceive himself
to have offended, either by Will,
Word, or Deed; there to bewail
his own Sinfulness, and to Confess
himself to Almighty God; with
full purpose of Amendment of
Life.

The Examination.

I Adjure thee, O my Soul, in
the presence of the great
Judge, who knows all the Se-
crets of thy Heart; I adjure
thee, as thou wilt answer, before
God's Judgment-Seat at the last
Day, to tell me :

What Sins art thou Guilty
of against the Ten Command-
ments?

Parti-

Particularly,

*The Examination upon the First
Commandment.*

1. **D**Ost thou really believe, From
B^p. Duppa
O my Soul, that there
is a God; or hast thou yet some
secret Touches of Atheism with-
in thee?

2. Hast thou doubted at any
time of his Providence, or of
his Power, of his Justice, Mercy,
or any other of his Attributes?

3. Hast thou been willing to
entertain Scruples of this Nature;
and to listen to their Discourses,
who turn the *Reason* that God
hath given, as a Weapon against
himself?

4. Hast thou proudly ascribed
the Good that thou hast done,
unto thy own Strength; or im-
puted thy Sins and Follies to the
necessi-

A Method of Devotion for
necessitating and inevitable De-
crees of God ?

5. Dost thou think thy self obliged to *Obey* God, as well as to *Believe* in him ; to *Love* him as thy Father, to *Fear* him as thy Judge, to *Praise* him as thy Ma-ker, with daily and most humble Thanks, for all his Mercies to thee ? Hast thou done this, or wherein hast thou failed ?

6. Hast thou really in thy Thoughts no other Gods. but Him ? Hast thou set up Nothing in Competition with him ; no *Pride*, no *Pleasure*, no *Profit*, no *Self-Love*, no *Self-Interest* of thine own ?

7. Hast thou in Prosperity forgot thy God ; or in thy Adversity, hast thou put thy Con-fidence more in Worldly Helps than in him ?

THE EXAMINATION UPON THE SEVENTH COMMANDMENT.

The Examination upon the Seventh Commandment.

1. Dost thou apprehend God, as an Infinite, Incomprehensible Essence; without Framing to thy Self any Bodily Shape, or Form of *Him* that is invisible?

2. Dost thou Worship God in or by an Image, or any other Way which either he hath forbidden, or not commanded?

3. Dost thou give the Worship that is due unto the Creator, to any of his Creatures, either Saint, or Angel? Or, dost thou consider that he is a jealous God, who will have Nothing Loved, Nothing Honoured by thee, like himself?

4. Dost thou in all thy Addresses to him, either of Publick Prayer, or Private, come into his Presence with Reverence;

302 *A Method of Devotion for*

rence; Kneeling, and religiously Bowing thy self before him, and before him alone?

The Examination upon the Third Commandment.

1. **H**ast thou used vain, impertinent, customary Swearing?

2. Hast thou Sworn any thing false, knowing it to be so; making the Name of God a Broker to thy Lies?

3. Hast thou been Perjured, by violating any Publick Oath made to thy lawful Superiors; or failed in any private Engagement, which hath been in thy power to perform?

4. Hast thou broken any voluntary, religious, deliberate Vow; made purposely to God, and to his Glory?

5. How

5. How far hast thou kept that great and solemn Vow, which was made for thee in Baptism? Or, hast thou seriously considered thy frequent and dangerous Violations of it?

6. Hast thou given God, upon all Occasions offered, the Honour due unto his Name; or hast thou any ways spoken of him, without Fear or Reverence?

7. Hast thou abused either God's Name, or any of his Creatures, in Curses, or bitter Execrations?

The Examination upon the Fourth Commandment.

1. **H**Ast thou kept the Lord's Day holy; or hath it been as a common Day unto thee?

2. Hast thou constantly Sanctified this Day; either by being present

304 *A Method of Devotion for*

present at the Publick Service of the Church; or (being hindered of this) by Private Prayer, and Reading of holy Books?

3. Dost thou shew forth thy Charity this Day, in Works of Mercy, to them that stand in need of thee?

The Examination upon the Fifth Commandment.

1. **H**Ast thou loved, honoured, and obey'd thy Parents; thy *Queen* and Sovereign, and all that have a lawful Authority over thee?

2. Hast thou upon all Occasions assisted them to thy Power, and offered up daily Prayers to God for them?

3. Hast thou respected thy Spiritual Guides, such as Labour for thy Soul; or hast thou grieved or despised any of those, whom thou art bound to honour?

The

*The Examination upon the Sixth
Commandment.*

1. **D**Ost thou endeavour as much as in thee lies, to preserve the Lives of all Men; as bearing the same Image of thy Maker with thee?

2. Art thou a Lover, a Follower, a Procurer of Peace, among those with whom thy Conversation is?

3. Hast thou been either causelessly or sinfully angry? Hast thou born Malice, Hatred, or Revenge in thine Heart? Hast thou forgiven, hast thou loved thine Enemy for Christ's sake; who loved thee, when thou wert yet his Enemy?

4. Hast thou Compassionate Bowels? Hast thou to thy power, Fed and Cloathed them, whom thou hast known to be ready to perish with Hunger and Cold?

5. Hast

*The Examination on the
Tenth Commandment*

DOst thou confesse
thy Body was
be a Temple of the Holy Spirit
that whosoever there
presume to pollute this
him shall God destroy?
2. Hast thou preserved
that Purity which is
thee? Or hast thou de
*Fornication, Adultery, In-
cest, or any other Un-
cleanness* of which the Apostle

3. Hast thou deliberately pleased thy self with any foul lascivious Thoughts; or, continued in them to a Delight? Hast thou consented to them, or hast thou rejected them?

4. Hast thou been careless in avoiding the Occasions and Approaches that lead into those sins? Or, hast thou exposed thy Self, either unwarily or willingly to Temptation?

5. Hast thou delighted in wanton Company, in unchaste songs, or unclean Discourses?

The Examination on the Eighth Commandment.

1. **H**ast thou taken away from Others, by Deceit or Violence, that which belongs not to thee? Hast thou injured no man in his Rights?

2. Hast

308 *A Method of Devotion for*

2. Hast thou defrauded *Servants* of their Wages, *Labourers* of their Hire, or *Creditors* of their just Debts?

The Examination on the Ninth

Commandment.

1. **H**ast thou upon all Occasions, been Witness to the Truth, without fear or flattery?

2. Hast thou said any thing falsely, that hath been injurious to the good Name and Reputation of another?

Or, hast thou pleased thy self, either in inventing, or spreading Rumors of that kind?

3. Dost thou willingly give ear to Slanderers, and to such as go about with Lies? Or, dost thou abhor them, both in thy Self and Others?

The

*The Examination on the Tenth
Commandment.*

DOst thou rest contented in that Condition, or State of Life, wherein God hath placed thee? Or hast thou at any time inordinately lusted after that which belongs to Others?

2. Hast thou entertained secret Covetings in thy Thoughts, with any Delight or Complacency? Or, hast thou laboured to restrain them, and quench them in their first Beginnings?

When the Sick Man hath distinctly read, and seriously considered these several Articles; let him then thus make Application.

1. When his Conscience accuseth him, he may say thus. *I confess my Guilt. And, O my God, wash it away in the Blood of Jesus: and be merciful to me a Miserable Sinner.*

2. When he doubts, and is in suspense, he may say thus. *O God, enlighten me, and cleanse me from my secret Faults.*

3. When

A Method of Devotion for

4. Hereby the Sick Man declares, he doth Dye in the Peace and Communion of the true Church.

And yet 'tis pertinent to Observe; That tho' the Church of England doth allow of Private Sacraments, yet it is with certain Limitations and Restrictions. For,

1. *The Sick Person must give timely notice to the Curate.* It being not decent, that so Solemn an Action as this, should be done in a hurry.

2. *He must signify, how many there are to Communicate with him; (Which shall be Three, or Two at the least.)*

3. *There must be a convenient Place in the Sick Man's House, with all things necessary so prepared; that the Curate may Reverently Administer.*

These Directions being observed, and not otherwise, the Sick Man (who is not able to come to the Church, and yet is desirous to receive it in his own House;) may have the H. Communion privately Administred.

But if it so happen, (as the Church instructs us) *That a Man,* ^{Communion of} *either by reason of extremity of the Sick.* *Sickness, or for want of due Warning to the Curate, or for lack of Company to Receive with him; or by any other just Impediment, do not Receive the Sacrament of Christ's Body and Blood; yet if he truly repent of his Sins, and stedfastly believes that Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption; earnestly remembring the Benefits he hath thereby, and giving him hearty Thanks for them: He doth then Eat and Drink the Body and Blood of our Saviour Christ, profitably*

314 *A Method of Devotion for*

*tably to the health of his Soul;
although he do not Receive the Sa-
crament with his Mouth.*

And therefore, in such Cases,
the Sick Man is not to be dis-
couraged, nor too much trou-
bled for the want of it.

The Sick Man's Absolution.

IF the Sick Man is *troubled with*
any weighty Matter; and can-
not quiet his own Conscience, but
requireth further Comfort or Coun-
sel; in such a Case he is ex-
horted by the Church, to open
his Grief, by making a special Con-
fession of his Sins, to the Minister
that visits him.

And having in Particular Con-
fessed those Sins that are per-
plexing to his Conscience, the
Minister will absolve him (if he
humbly and heartily desires it)
in this Form.

Our

OUR Lord Jesus Christ, who hath left Power to his Church, to Absolve all Sinners, who truly Repent and Believe in him; of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I Absolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

This Form of *Absolution* is not to be pronounced by any Lay-man, but only by a Priest (or Presbyter) in Holy Orders. Who after the *Absolution*, is directed to say the following Collect:

Let us Pray.

O Most Merciful God, who according to the Multi-^{Visitatio of the Sick.} tude of thy Mercies, dost so put away the Sins of those who truly Repent, that thou remembrest them no more; Open thine Eye of Mercy upon this thy Servant,

P 2 who

**A Method of Devotion for
who most earnestly desireth Par-
don and Forgiveness.**

Renew in *him*, most loving Father, whatsoever hath been decayed, by the Fraud and Malice of the Devil, or by *his* own Carnal Will and Frailness.

Preserve and continue this Sick Member in the Unity of the Church. Consider *his* Contrition. Accept *his* Tears. Aswage *his* Pain; as shall seem to Thee most expedient for *him*.

And forasmuch as *he* putteth *his* full Trust only in thy Mercy, impute not unto *him* *his* former Sins: But strengthen *him* with thy Blessed Spirit.

And when thou art pleased to take *him* hence, take *him* unto thy Favour. Through the Merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

This Prayer, in the Absence of the Minister, may be repeated by any of the Company, in behalf of the Sick.

And

AN D here, let the Sick Man be assured, for his Comfort; That if he doth believe the Promises of the Gospel, and doth truly Repent of all his Sins; then this Sentence of Absolution, pronounced by the Minister, will be ratified and confirmed in Heaven.

For tho 'tis true, That *none can forgive Sins, but God only: Tho hath reconciled us to himself by Jesus Christ; Yet, saith the apostle, he hath given to us the Ministry of Reconciliation. 2 Cor. 5. 18.*

For our Blessed Saviour, the great Bishop of our Souls, gave his Authority to his Church, and to the Pastors of it.

Whose soever sins ye remit, they are remitted unto them. Joh. 20. 23.

And whatsoever ye shall loose on earth, shall be loosed in Heaven. Matth. 18. 18.

Prayers for a Sick Person in
 Danger of Death

Visitation
 of the
 Sick.

O Father of Mercies, and
 God of all Comfort, our
 only Help in time of need; We
 fly unto thee for Succour, in be-
 half of this thy Servant, here
 lying under thy hand in great
 Weakness of Body.

Look graciously upon *him*, O
 Lord; and the more the outward
 Man decayeth, strengthen *him*,
 we beseech thee, so much the
 more continually with thy Grace
 and Holy Spirit, in the inner
 Man.

Give *him* unfeigned Repen-
 tance for all the Errors of *his*
 Life past, and stedfast Faith in
 thy Son Jesus; that *his* Sins may
 be done away by thy Mercy,
 and *his* Pardon sealed in Heaven,
 before *he* go hence, and be no
 more seen.

Sick and Dying Persons. 319

We know, O Lord, that there
no word impossible with thee;
and that if thou wilt, thou canst
even yet raise *him* up, and grant
him a longer Continuance amongst
. But howsoever thou shalt be
pleased to deal with *him*, so fit
and prepare *him*, we beseech
thee, against the hour of Death,
whenever thy good Providence
shall order it, that after *his* De-
parture hence, in Peace and in
thy Favour, his Soul may be re-
ceived into thine everlasting
kingdom; Through the Merits
and Mediation of Jesus Christ,
thine only Son, our Lord and
Saviour. *Amen.*

From
St. An-
drew.

O God the Father of Hea-
ven,
Have Mercy upon *him*.
Keep, and Defend *him*.
O God the Son, Redeemer of
the World,
Have Mercy upon *him*.
Save, and Deliver *him*.
O God the Holy Ghost, pro-
ceeding from the Father and
the Son,
Have Mercy upon *him*.
Strengthen, and Comfort
him.

O Holy, Blessed and Glorious
Trinity,
Have Mercy upon *him*.
Remember not, Lord, *his* Of-
fences: Call not to mind the
Offences of *his* Forefathers. But
spare *him*, good Lord, spare thy
Servant, whom thou hast redeem-
ed with thy most precious Blood,
and

Sick and Dying Persons.

321

and be not angry with *him* for ever.

Spare *him*, good Lord.

From thy Wrath, and heavy Indignation; from the fear of Death; from the Guilt and Burthen of *his* Sins; and from the dreadful Sentence of the last Judgment;

Good Lord, deliver *him*.

From the Sting, and Terrors of Conscience; from the Danger of Impatience, Distrust, or Despair; and from the Extremity of Sickness, Anguish, or Agony, that may any way withdraw *his* Mind from thee;

Good Lord, deliver *him*.

From the bitter Pangs of Eternal Death; from the Gates of Hell; from the Powers of Darkness; and from the Illusions and Assaults of our Ghostly Enemy.

Good Lord, deliver *him*.

By thy manifold and great Mercies; By the manifold and

322 *A Method of Devotion for*

great Merits of Jesus Christ thy Son; By his Agony, and bloody Sweat; By his strong Crying, and Tears; by his bitter Cross and Passion; By his mighty Resurrection, and glorious Ascension; By his effectual and most acceptable Intercession; and by the Graces and Comforts of the Holy Ghost;

Good Lord, deliver *him*.

In this Time of Extremity; in *his* last, and greatest Need; in the Hour of Death, and in the Day of Judgment;

Good Lord, deliver *him*.

We Sinners do beseech thee to hear us, O Lord God; That it may please thee to save, and deliver the Soul of this thy Servant from the power of the Enemy; and to receive it to thy Mercy;

We beseech thee to hear us, good Lord.

That

Sick and Dying Persons. 323

That it may please thee to assuage *his* Pain; or give *him* Patience to bear it. And when thou shalt call him hence, to give him a quiet and joyful Departure;

We beseech thee to hear us, good Lord.

That it may please thee to be Merciful, and to forgive all *his* Sins and Misdeeds, which at any time of *his* life he hath committed against thee;

We beseech thee to hear us, good Lord.

That it may please thee to make *him* Partaker of all thy Mercies, and Promises in Christ Jesus;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe *his* Soul, the Estate of Joy, Bliss, and Happiness, with all thy blessed Saints in thy Heavenly Kingdom;

We beseech thee to hear us, good Lord. That

A Method of Devotion for

That it may please thee to
grant *his* Body Rest and Peace;
and a Part in the Blessed Resur-
rection of Life and Glory;

*We beseech thee to hear us, good
Lord.*

Son of God, we beseech thee
to hear us.

O Lamb of God, that takest
away the Sins of the World;

Grant *him* thy Peace.

O Lamb of God, that takest
away the Sins of the World;

Have Mercy upon *him*.

OUR Father which art in
Heaven; Hallowed be thy
Name; Thy Kingdom come;
Thy Will be done, in Earth, as
it is in Heaven: Give us this
day our daily Bread; and for-
give us our Trespases, as we
forgive them that Trespase a-
gainst us; and lead us not into
Temptation; but deliver us from
Evil; for thine is the Kingdom,
the

the Power, and the Glory, for ever and ever. Amen

When the Sick Man is in the last Extremity, and as we commonly say, is *Departing*; he must not even then be neglected, but should Charitably be Assisted, by his Friends and Attendants, as far, and in such manner as his present Circumstances will admit.

When his Speech is taken from him, let them then observe, (which they may, by the Motion of his Head) whether he hath still the Use of his Reason; and doth still Know and Observe, what is done or said to him?

If so; let them then Direct him, by their Mouth, to say thus. And let them repeat it to him, as his own Words.

I Am now Dying, and the time of my Departure is at hand. The Snares of Death compass me round about, and its Pains grip hold upon me. Fearfulness and Trembling are come upon me, and a Dread hath overwhelmed me. But

326 A Method of Devotion for

BUT when my flesh and my heart
faileth, Give the strength of my
heart and my Portion for ever.

Flourish, O God, to deliver
me, make haste, O Lord, to help
me.

O, holy and merciful Saviour,
thou most worthy Judge eternal;
suffer me not at my last hour, for
my Pains of Death to fall from
thee.

I Believe, O Blessed Jesus, that
thou shalt come to be my Judge.

I therefore pray thee, help thy
Servant, whom thou hast Redeem-
ed with thy precious Blood.

O make me now to be numbred
with thy Saints, in Glory Everlast-
ing.

Thou that takest away the Sins
of the World, have Mercy upon
me.

Thou that takest away the Sins
of the World, receive my Prayer.

Thou that sittest at the right
hand of God, have Mercy upon me.

I am

I am now Dying, and leaving this World: But through the Mercy of God, and the Merits of Jesus Christ, I am going into a better.

My Blessed Saviour hath told me, That in his and my Father's House are many Mansions. And that he is gone before to prepare a Place for me.

And will come again, and take me unto himself, that where he is, there I may be also.

Come Lord Jesus, come quickly.
Lord Jesus, receive my Spirit.
Father, into thy hands I commend my Spirit.

When the Dying Man is not capable to take notice of what is said or read to him; then let some of the Company (in the Absence of the Minister) thus Recommend his Departing Soul to God.

Forms

Forms of Recommending the
Soul to God.From
P. An-
rewe.**L**ord, now lettest thou thy Ser-
vant depart in Peace.Into thy hands, O Lord, we
commend his Spirit: for thou hast
redeemed it, O Lord, thou God of
Truth.Bring his Soul out of this World
that it may praise thee.O Deliver him from the Valley
of Death.Guide thou him through the Val-
ley of the shadow of Death.Say unto his Soul, I am thy Sal-
vation.Say unto him, To day shalt thou
be with me in Paradise.

Lord Jesus, receive his Spirit.

Send thine Angels to meet him;
and to bring him into Abraham's
Bosom.Place him in the Habitation of
Light and Peace, of Joy and Glad-
ness.

Re-

Sick and Dying Persons. 329

Receive him in the Arms of thy Mercy; and give him an Inheritance with thy Saints in light.

There to Reign with thy Elect Angels, thy Blessed Saints departed, thy Holy Prophets, and Glorious Apostles; in all Joy, Glory, Felicity, and Happiness, for ever and ever. Amen.

INto thy Merciful Hands, O From
Bp. Cefius. Lord, we commend the Soul of this thy Servant, now departing from the Body.

Acknowledge, we meekly beseech thee, a Work of thine own Hands; a Sheep of thine own Fold; a Lamb of thine own Flock; a Sinner of thine own Redeeming.

Receive him into the blessed Arms of thy unspeakable Mercy; into the sacred Rest of Everlasting Peace; and into the glorious Estate of thy Chosen Saints in Heaven. *Amen.*

God

God the Father, who hath
Created thee;

God the Son, who hath Re-
deemed thee;

God the Holy Ghost, who
hath infused his Grace into thee;

Be now, and evermore, thy
Defence; Assist thee in this thy
last Trial, and bring thee into
the way of Everlasting Life.

Christ that Redeemed thee
with his Agony and bloody
Death, have Mercy upon thee,
and strengthen thee in this Ago-
ny of Death.

Christ Jesus that rose the
Third Day from Death, raise up
thy Body again in the Resurre-
ction of the Just.

Christ that Ascended into Hea-
ven, and now sitteth at the Right
Hand of God, bring thee to
the Place of Eternal Happiness
and Joy.

Sick and Dying Persons. 331

God the Father, preserve and keep thee.

God the Son, assist and strengthen thee.

God the Holy Ghost, defend and comfort thee.

God the Holy Trinity, be ever with thee.

That thy Death may be precious in the sight of the Lord; with whom thou shalt live for evermore. *Amen.*

O Saviour of the World, who by thy Cross, and precious Blood, hast Redeemed us; save, and help this thy Departing Servant; we humbly beseech thee, O Lord. *Amen.*

*Visitation
of the
Sick.*

THE Almighty Lord, who is a most strong Tower to all them that put their Trust in him; to whom all things in Heaven, in Earth, and under the Earth, do bow and obey; be

332 *A Method of Devotion for*

be now and evermore thy Defence ; and make thee know and feel , that there is none other Name under Heaven given to Man, in whom , and through whom , thou mayest receive Health and Salvation, but only the Name of our Lord Jesus Christ. *Amen.*

UNTO God's gracious Mercy and Protection we commit thee. The Lord Bless thee, and Keep thee. The Lord make his Face to shine upon thee, and be Gracious unto thee. The Lord lift up his Countenance upon thee, and give thee Peace; both now and evermore. *Amen.*

When the Company doth observe the Dying Man to be at the very point of Death ; let them then devoutly say the following Prayer.

A Com-

A Commendatory Prayer for a Sick Person at the point of Departure.

O Almighty God, with whom ^{Visitation of the Sick.} do live the Spirits of Just Men made perfect, after they are delivered from their Earthly Prisons; We humbly commend the Soul of this thy Servant, our dear Brother, into thy hands, as into the hands of a faithful Creator, and most Merciful Saviour; Most humbly beseeching thee, that it may be precious in thy sight.

Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the Sins of the World:

That whatsoever Defilements it may have contracted in the midst of this miserable and naughty World, through the lusts of the flesh, or the wiles of Satan, being purged and done away; it may be pre-

334 A Method of Devotion for

presented pure and without spot before thee.

And teach us who are here, in this and other like daily Spectacles of Mortality, to see how frail and uncertain our own Conditions is; and so to number our Days, that we may seriously apply our hearts to that holy and heavenly Wisdom, whilst we live here, which may in the end bring us to Life everlasting; Through the Merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for a Sick Child.

Visitation
of the
Sick.

O Almighty God and Merciful Father, to whom alone belong the Issues of Life and Death; Look down from Heaven, we humbly beseech thee, with the Eyes of Mercy, upon this Child now lying upon the Bed of Sickness.

Visit

Sick and Dying Persons. 335

Visit him, O Lord, with thy Salvation. Deliver him, in thy good appointed time, from his Bodily Pain. And save his Soul, for thy Mercies sake.

That if it shall be thy pleasure to prolong his Days here on Earth, he may live to thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing Good in his Generation.

Or else, receive him into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity.

Grant this, O Lord, for thy Mercies sake; in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. Amen.

A Pray-

*A Prayer for a Sick Child, in
Danger of Death.*

O Father of Mercies, and God of all Comfort, our only Help in time of Need: We fly unto thee for Succour, in behalf of this Child, here lying under thy hand in great Weakness of Body.

Look graciously upon *it*, O Lord. Pity the Troubles and Weakness *it* groans under. And pity our Sorrows, who are afflicted with *it* and for *it*.

Ease *it* of *its* Pains; and strengthen *it* in *its* Extremity.

We know, O Lord, that if thou wilt, thou canst raise *it* up, and grant *it* a longer Continuance amongst us.

O raise *it* up again, if it may please thee; to grow in Years, and Stature, in Wisdom and thy Fear;

Fear; and thereby to Comfort *its* Parents, and Glorify Thee.

We believe, O God, that thou knowest best, what is fit both for *it* and us; and wilt do what is best for both.

And therefore we leave *it* to thee, to Dispose of as thou pleasest.

But whether it be to Life or Death, let *it* be thine in Both. And either Preserve *it*, to be thy true and faithful Servant here on Earth, or take *it* to the Blessedness of thy Children in the Kingdom of Heaven. Through the Merits of our Lord and Saviour Jesus Christ. *Amen.*

When the Sick Man doth Recover, (for all Sickness is not unto Death) he must not only return Thanks in the Publick Congregation, but also in his own Private Devotions.

338 *A Method of Devotion for*

An OFFICE

OF

Thanksgiving

FOR

RECOVERY.

A HYMN.

Praise the Lord, O my Soul,
and all that is within
Praise his holy Name.

Praise the Lord, O my Soul,
forget not all his Benefits.

Who forgiveth all thy Sins,
healeth all thy Diseases.

Who Redeemed thy Life from
Death, and crowneth thee with
His Kindness, and tender Mercy.

Th

Sick and Dying Persons. 33

*There was no Health in my flesh,
because of his Displeasure; neither
was there any Rest in my bones, by
reason of my Sin.*

*My Soul abhorred all manner of
Meat: and I was even hard at
Death's door.*

*Then cried I unto thee, O Lord;
and got me to my Lord right hum-
bly.*

*I said, O my God, take me not
away in the midst of mine Age.*

*O spare me a little, that I may
recover my Strength; before I go
hence, and be no more seen.*

*So when I cried unto the Lord
in my Trouble, he delivered me out
of my Distress.*

*He sent his word, and healed
me: and I was saved from my De-
struction.*

*O what great Troubles and Ad-
versities hast thou shewed me; and
yet didst thou turn and quicken me;
yea, and broughtest me from the
deep of the Earth again.*

Q 2

There-

340 *A Method of Devotion for*

*Therefore will I praise thee and
thy Faithfulness, O God; I will
offer unto my God Thanksgiving,
and pay my Vows unto the most
High.*

From
1. Km.

O Lord God, who hast in thy
tender Mercy prolonged
my Days in this World; give
me Grace to spend that Life
thou hast now lengthned, in thy
Service.

O give me Grace, to perform
all my Resolutions of New O-
bedience; and so to live in the
Filial Fear of Thee, all the Re-
mainder of my Life; That I
may at last Die at Peace with
my Self, at Peace with the
whole World, and at Peace with
Thee; through thy well-belo-
ved Son, my Blessed Saviour Je-
sus Christ. *Amen.*

I Praise.

I Praise thee, I Bless thee, *I Communion Se*
Worship thee, I Glorify thee, *vice.*

I give Thanks to thee; O Lord
God, Lamb of God, Son of the
Father, that takest away the Sins
of the World.

For thou only art Holy, thou on-
ly art the Lord; thou only, O Christ,
with the Holy Ghost, art most High
in the Glory of God the Father.
Amen.

F I N I S.

Books Printed for B. Aylmer.

A Vindication of the Immortality of the Soul, and a Future State. 8vo. Price 1 s. 6 d.

— An Exposition on the Church-Catechism. Price 6 d.

— A Discourse concerning a Death-Bed Repentance. Price bound 6 d.

— A Method of Daily Devotion. 240. Price 2 d.

— of Devotion for the Lord's Day. 240. Price 2 d.

— An Exhortation to the Holy Communion. 240. Price 2 d.

— A Discourse against Drunkenness, Cursing, and Swearing. 240. Price 2 d.

— against Blasphemy. 240. Price 2 d.

— against Debauchery and Prophaneness. 240. Price 2 d.

— Directions for Prayer. Price 2 d.

— A Me-

— A Method of Devotions in
Time of Trouble and Afflictions.
Price 2 s.

— A Method of Devotion for
Sick and Dying Persons. With par-
ticular Directions, from the Begin-
ning of Sickness to the Hour of
Death.

These 12 by the Reverend Dr. Affliction.

Archbishop Tillotson's Six Sermons,
Of Stedfastness in Religion; Of
Family Religion; Of Education
of Children; The Advantages
of an Early Piety. 120. Price 1 s.
5 d.

Dr. Barrow's Exposition on the
Creed, the Lord's Prayer, and Ten
Commandments. 8vo.

— Sermons of Evil-Speaking.
8vo.

— Practical Discourses upon the
Consideration of our Latter End;
and the Danger and Mischief of
delaying Repentance. 8vo. Price
1 s. 6 d.

— Of Industry; in Six Sermons.
8vo. Price 1 s. 6 d.

Clark's Concordance to the Holy
Bible. 120.

Ad.



Advice of a Father, or Counsel
to a Child ; directing him how to
demean himself in the most Important
Passages of his Life. 120.
Price 1 s.

Manchester's Contemplations of
Death and Immortality. The 15th.
Edition. 120. Price 1 s.

Archbishop Tillotson's Persuasive
to frequent Communion. 8vo.
Price 3 d.

— Fast-Sermon ; The Way to
prevent the Ruin of a Sinful People. 8vo. Price 3 d.

Mr. Dorrington's Familiar Guide
to the Lord's-Supper : Suitably applied,
and fit to be annex'd to the
Christian Monitor. 120. Price
4 d.

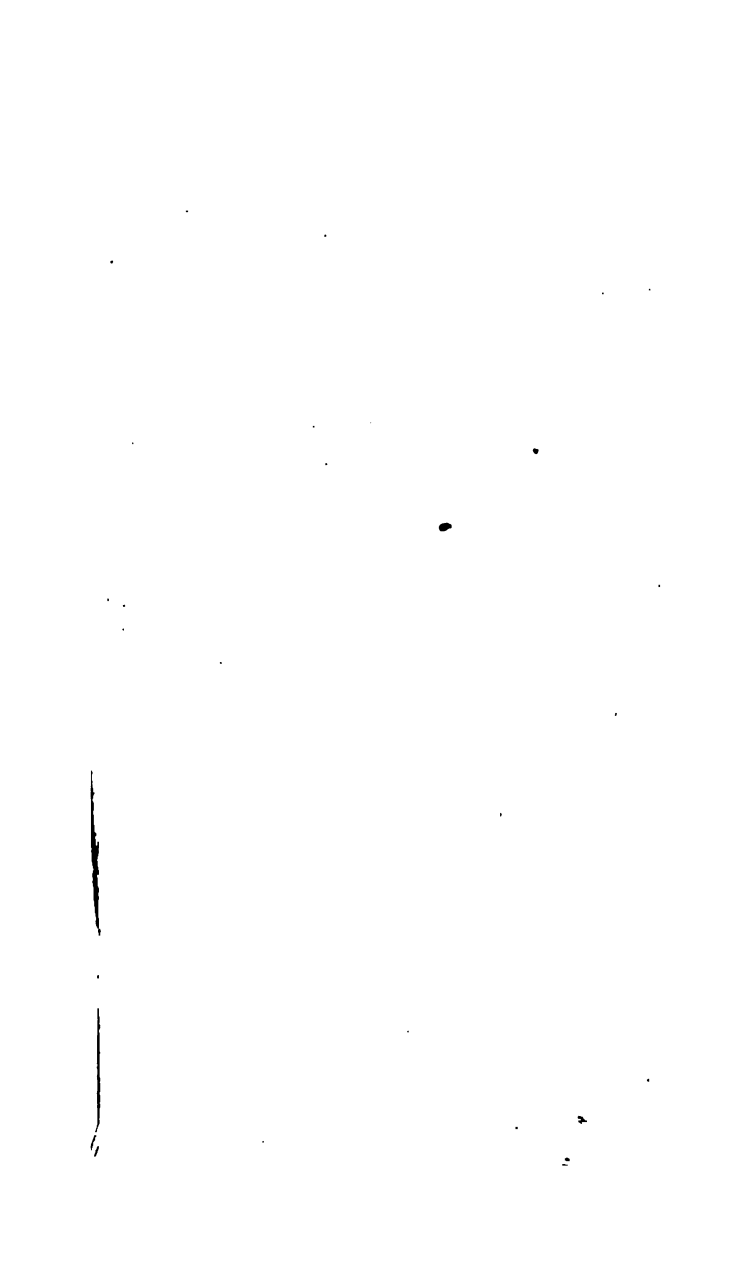
An Exposition on that most Excellent
Prayer in the Liturgy of the
Church of *England*, called the *Litany* :
Wherein all, or most of the
Exceptions that have been made
against it, are fully answer'd. 8vo.
Price 4 d.

A Mirror, which flatters not.
120. Price 1 s. 6 d.











21/11/1901

From the

